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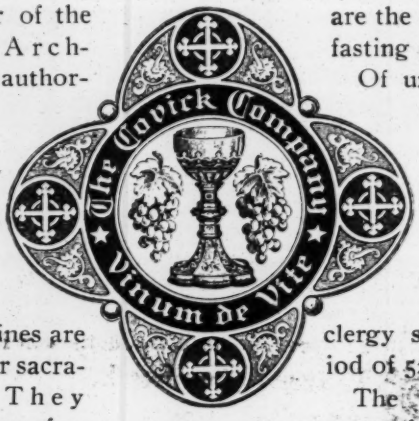

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THE
ECCLESIASTICAL REVIEW

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DO PRIESTS ENCOURAGE VOCATIONS?

A Fact Study of 275 Seminarians.

THE information upon which this article is based results from a study of 275 seminarians in one theological seminary. The questionnaire employed is reproduced fully later. A complete report of the work would exceed the limits at our disposal. However, a thoughtful study of it will suggest the many forces which act upon vocations to the priesthood. Only those portions of the investigation which are of direct concern to the pastoral clergy are here included. The study as a whole shows that the priest is a noticeable factor in fostering sacerdotal vocations and that in all probability this is not generally realized.

It may be well to remind the reader that attention has been confined to the experiences and impressions of the seminarians who were studied. In many instances they reported that there were vocations other than their own in the parish or the school from which they came. No attempt has been made to study these. The views and impressions derived from the investigation have value only as representing the individual experiences and observations of the two hundred and seventy-five seminarians brought together from many parts of the United States in one seminary.

Two hundred and one of the theological students among whom the investigation was conducted stated their belief that pastors and the clergy in general are not as much interested in vocations as they might be. One hundred and

ninety were of opinion that too much is left to chance. Some stated that too much dependence is placed upon the law of averages and that the development of vocations is left largely to Divine Providence. While these opinions are personal, the number who expressed them give them a representative value. The writer has no desire whatever to invest them with excessive authority. They were discovered in the course of the study. Hence they have value as indicating impressions widely shared among candidates for the priesthood.

Only seventy-two out of one hundred and ninety-one who expressed their opinions on the point stated that their pastors gave any indication that they believed the boy would study for the priesthood. The remaining one hundred and nineteen indicated, therefore, that their vocation had been developed without the assistance of the pastor. In these cases factors other than a pastor were of importance.

Two hundred and twenty-four stated that attraction toward the priesthood developed after their fifteenth year, two hundred and three were aware of no pastoral interest before that age and ninety-three recalled no clerical interest in their vocation after that age.

Forty-seven out of two hundred and twenty-four were conscious of no vocation until after the age of nineteen. Whether or not these vocations might have been discovered at an earlier age under the action of suitable influences does not appear.

Out of one hundred and eighty-five students who answered a question concerning parish schools, only thirty-three reported that a pastor or assistant visited the school more often than weekly. One hundred and forty-seven indicated that the parish school had not appeared directly as a factor in developing vocation. Sixty-seven of that number had never attended a parish school, but the remaining eighty who did, failed to relate the Catholic school consciously to the development of their vocations. Forty-six reported that their pastors had been zealous in developing vocations. The remainder of the two hundred and seventy-five, namely, two hundred and twenty-nine, did not report any positive efforts in the parish to develop vocations.

The students were asked to indicate their views of the principal causes of failure to develop vocations. Fifty-four

ascribed it to lack of interest on the part of the clergy. Seven believed that it was due to lack of contact between priests and the boys. Thirty-five held that the subject of vocations was not given due consideration in the parish. Sixteen believed that many boys have a false conception of the priestly life and that failure to clear it up by proper measures is a factor in hindering vocations. I quote some statements by seminarians.

The failure is due to lack of interest taken by priests in many boys who would like to study, but do not know in whom they may confide.

The only mention I ever heard of studying for the priesthood referred to the hard studies which was a means to discourage one without even trying.

The priests have no interest in fostering vocations or in trying to find them—they leave responsibility with the nuns.

The altar boys as a rule are the only ones whom the priest approaches. The boy in the pew is often the boy with the real vocation. He is not given the proper chance. I think the pastor should be the same to all, and ought to encourage them instead of discouraging.

The loss of vocations is due to neglect on the part of the parish priests, and the many pleasures in which they indulge; by this they lose the respect of the parishoners. Too many are indifferent and cold towards the young boys of their parish. Most of them wait until the boy manifests some desire to be a priest before they became interested. Boys are timid, shy; unless they come into contact with the priest, they think of the priesthood as a dream.

My parish priest has taken considerable interest in me since I externally manifested my desire of becoming a priest by coming to the seminary. Prior to this I was like the rest of the boys of the parish.

Let me remind the reader again that these are views of seminarians and they are to be accepted for only what they are worth. They certainly testify to the presence of the impressions described. Whether well founded or not, such impressions should be dealt with as forces in the lives of those who hold them. The words of Abbé Moisan occur to mind. They are found in his *Réchérche et Culture des Vocations* (p. 57): "Hèlas que de vocations pourtant réeles se sont perdues et se perdent encore tous les jours, sous l'influence de divers causes sans doute, mais notamment par défault de zéle de la part des prêtres."

Canon 1353 of the new Code prescribes that "priests and particularly parish priests shall give especial attention to boys who show signs of an ecclesiastical vocation; they shall take pains to preserve them from the contamination of the world, to train them in piety, give them first lessons in the study of letters, and foster in them the germ of the divine vocation." The Third Plenary Council of Baltimore (III, N. 36.) had substantially the same thing to say concerning the duty of priests. The letter of the Congregation of Seminaries and Universities, issued to the Ordinaries of the United States, 26 May, 1928, by the Apostolic Delegate, states that the fostering of vocations to the priesthood "is one of the principal duties of a parish priest and upon its fulfillment depends to a large extent the development and spread of the Catholic religion in the United States." We find here then a positive law, and in the words of the Rev. Arthur B. O'Neil, "no modest disclaiming, no denial, however sincere, of any pretensions to spiritual discernment, of any competency to act as guide along the tangled paths of the interior life, can avail to relieve the priest of his duty of detecting and of interpreting a vocation." Delbrel in his *Les Prêtres Récruteurs de Prêtres* says, "L'œuvre de récrutement sacérdotal est avant tout d'œuvre des prêtres." And Blouet says to the same effect in his *Si Vous Voulez des Prêtres,* "C'est aux prêtres avant tout que le devoir incombe de rechercher et de cultiver les vocations." Undoubtedly the seminarians whose opinions were learned cherished the belief that the clergy should help greatly in developing vocations and many of them expressed the opinion that this assistance had been lacking in the development of their own.

One hundred and fifty-nine of the seminarians stated that the edifying lives of priests had been a great force in attracting them to the priesthood. Many inspiring tributes to the exalted example of the clergy were gathered in the course of the study. Ninety-six of the seminarians expressed the belief that lack of such influence would probably account for the loss of many vocations. One hundred stated that no other factor can be so effective as the good example and sympathetic interest of the clergy. Steinbrecker says in his *Vocations to the Priesthood,* a bulletin published by the Catholic Education Association, "I believe that the ranks of our model students could be

doubled and trebled if all priests were to strive to be models of sacerdotal perfection." We may quote Delbrel again in relation to this thought, " C'est principalement sur l' example de notre vie, sur l'édification donnée par nos vertus de prêtres, sur l'attrait exercé par qualites d'hommes, que nous devons compter pour inspirer aux meilleures des jeunes âmes qui nous entourent le désir de venir prendre rang parmi nous."

If priests realized in general their own power to develop vocations through zeal and good example, and at the same time understood definitely the great need of them, much could be accomplished.

In addition to the indirect effect of clerical example our study leads to the conclusion that sympathetic talks to boys on vocation to the priestly life are of the greatest value. Whether such instruction should take the form of sermons or familiar talks to groups of boys or of individual conferences should naturally be left to the judgment of the pastoral clergy. Many of the seminarians expressed the belief that individual contact with boys and the establishment of reciprocal confidence is perhaps most effective.

Altar boys invite particular attention. Two hundred and three of the seminarians reported that they had been altar boys. Nine stated that they had not been, but had wished to be. Service at the altar furnishes many opportunities to the priest for informal chats with boys whose familiarity with the details of the divine worship makes them receptive to the appeal of the priesthood. Twenty-two of the seminarians expressed the belief that the encouragement of boys' clubs such as a cadet corps, Junior Holy Name Society, or a boys' choir would furnish to the priest many opportunities for contact and influence through which vocations might be discovered and encouraged.

It goes without saying that home influences are of very great value in the development of vocations. When ideal home life is supplemented by the work of the parish school, vocations are multiplied to a marked degree, as our study shows. Two hundred and eight of the seminarians stated that they had attended parish schols. One hundred and twenty of the total number had attended Catholic high schools. Ninety-nine had attended a Catholic college. One hundred and twenty-five

had attended the public schools. Allowance should be made for those who had attended both public and parish schools, as there is some overlapping in these figures. The investigation shows that the percentage of vocations increases where the subject receives some attention in the parish school.

In a study of this kind it is extremely difficult to evaluate any single influence. A much more extended investigation would be necessary if we were seeking to examine all of the factors in the development of vocations rather than the impressions of a certain number of seminarians to which this study was confined. For instance, special circumstances might readily account for vocations to the priesthood found among boys who had attended public schools. Special circumstances might hinder vocations where the normal sources of them had been found. This study was too restricted in its scope to lead to any result other than that of calling attention to the power of the example and interest of the clergy in developing vocations as revealed by the opinions and experiences brought out from the students in a single seminary.

After the investigation had been completed along the lines described, a study was made of the views of twenty-three priests who had been notably successful in finding and encouraging vocations. Seventeen of the twenty-eight replied to the questions that were sent to them. In addition, six priests who had displayed great zeal in developing vocations were personally interviewed. The twenty-three whose views were thus obtained represented more than a dozen states. The following extracts from the correspondence and interviews will be of interest.

There are lots of vocations. All that is lacking is the spirit to find and mature them at whatever it may cost.

In every two-hundred families with school children, one is to be found every year or something is wrong.

I am afraid that most of our priests are not interested in fostering vocations. They leave it all to the Holy Ghost.

There is no trick in finding vocations. It comes natural to a priest interested in the search.

What seems to me to be the prime requisite in fostering vocations is to really want to. We are more or less successful in the things we are already interested in.

I've watched my boys and loved my boys and tried to make them love me.

The priest must keep in touch with and have the confidence of a boy till ordination—not be satisfied with his greeting him coldly when he comes home on vacation and when he comes to bid him good-by at the end of it. What kind of idea will the student have of the priesthood, if treated in this manner? And unfortunately this is the manner in which they are too often treated.

As a rule boys in the classroom do not wish to be singled out as preparing for the priesthood lest their behavior in the eyes of the other students would not appear commensurate with their aspirations. But a word in private generally brings out the desired results.

The growing boy needs a guide, and must best find him in his confessor or director.

The prospective candidate for the Priesthood must be kept from worldliness. Nothing to my mind is more ruinous to vocations.

I often make suggestions in the confessional to the young fellows whose lives show more than ordinary virtue. I try to get them to come and see me outside the confessional.

I try to show them that "trying out" a vocation does not consist in exposing oneself to the loss of it, but rather in abstaining from those things that a priest cannot indulge in.

I think we should preach more about vocations (their nature and need) especially at retreats, missions and times of devotion.

There are plenty of people in every diocese who singly or by twos or threes would gladly assume the cost of educating a boy to the priesthood, if properly approached on the subject.

The young priest who is a "sport"—though faithful man—spoils vocations.

There are forms of recreation—not wrong in themselves—which tend to dull the sense of detecting the fragrance of a vocation.

Good example and being most priestly in our actions before boys will probably do more than any word we can say to them. *Verba movent sed exempla trahunt.*

God blessed this parish with good pastors *ab initio*—never a taint of scandal on any of them. For twenty-five years I've had excellent assistants, and have always tried to make them realize their dignity and their duty of impressing the youth with the high dignity of the priesthood—and they have responded. In the larger parishes I think this is one of the great means of fostering vocations.

In the past seventy-five years of the parish's existence there never has been a scandal in the priest. The people have always had a great respect and love for the clergy. The vocations seem to come naturally.

Make the tree, the congregation, good, and the fruit will be good. In this parish the beads have been prayed every evening for the last forty years and more, the school visited by the pastor almost daily, frequentation of the sacraments and family devotions or at least daily prayers insistently preached. A good tree bears fruit.

Our Lord Himself told us to pray for vocations, and I think that implies looking for them.

There can be little doubt that what we ourselves are willing to do, in the memento for the living, in daily prayers and by acts of self-sacrifice, will have some effect in influencing the Lord of the Harvest to send laborers into His Vineyard.

The enclosed leaflet is something I once got together for our altar boys. I give each one a copy of it when he is admitted to the ranks, and I oblige him to recite it to me now and then. It is mostly among these that our priests and present seminarians have come.

> To be an altar boy is the greatest honor that can come to any boy. The altar boy is set apart from other boys to stand in the Holiest Place on earth—the Sanctuary of the Catholic Church. Therefore he must be holy. He must daily live as

one of the saintly boys of the parish. "Who shall stand in His Holy Place. The innocent of hands and the clean of Heart." Ps. XXIII, 3-4.

At all the services of the Church he represents the people. He acts and speaks for them to the Lord. His conduct before the altar should keep them in mind of the things of God. "Show the people the ceremonies and the manner of worshipping." Exodus XVIII.

His greatest duty gives him a part in the most sublime act of Religion—the Mass. He prepares things for the coming of Jesus amongst His people. Let him strive constantly for cleanliness of body and neatness of dress. "Immaculate they who carry the vessels of the Lord."

His other duties at Benediction of the Blessed Sacrament and at Holy Hour afford him the glorious privilege of serving as a soldier before the Throne of the Immortal King of Ages. Let him be ever on guard to honor and protect the dignity of the Great King. "I have loved, O Lord, the place where Thy glory dwelleth." Ps. XXV, 8.

Let him remember that the sacristy is the antechamber of the Throne Room of Our Royal Guest. Silence must reign there. "Let all flesh be silent at the presence of the Lord." Zach. II, 13.

His patrons are the saintly youths — Aloysius and John Berchmanns. Every day he will ask them to obtain for him the grace of being what they were in their boyhood — royal pages of the King of Heaven.

QUESTIONNAIRE—ANSWERED BY 275 SEMINARIANS.

I. YOURSELF:—

Age when you first thought of the Priesthood?

Was it generally taken as a matter of course that you would be a priest? (Mark X after those that apply.)

By yourself	By your pastor or curate
" those at home	" another priest
" your other relatives	" a nun
" " companions	" the parishioners

Did you first manifest your intention or did another ask you about it?

How old were you then?

Why did you want to become a Priest? (Mark X after those applying.)

General Appeal
- To be like an exemplary Priest whom you knew, liked, and admired?
- Glory and magnificence of the Priesthood?
- Vestments ... ceremonies ... sacredotal function in general?
- For some general indefinite reason?

Particular Appeal
- To say Mass ... to save souls ... to preach ... to hear confessions ... to rule others ...
- To be good and save your own soul?

Which of these appealed to you MOST?
Did you ever seriously consider another career?
What was it?
How old were you then?
Why did you then decide to consecrate your life to the service of God?
About how old were you when you began to realize that the Priesthood demands real sacrifice?
What hardship first occurred to you?
Tempted to change your mind? ..... Why did you not do so? (Underline one applying)—Prudence, confidence in God, love of God, fear for self in another career, some indefinite urge.
Age at First Holy Communion?
How often did you receive afterward?
Were you an altar boy? .... Served every morning?
Liked to serve and be near the altar? ..... Why?
Did you ever use the Missal at Mass before entering the Preparatory Seminary?
How old were you when you began to use it?
General character as a child? (Please underline)—full of fun, of mischief, generally dependable, generally obedient, unselfish, rather hard to manage, fond of athletics, not easily led by others, shy, serious, quiet.

II. ENVIRONMENT:—

From (Mark X after one that applies)

East.....	City.....	Town.....
West.....	Country.....	

Principal industries in the city?
Which, if any, appealed to you?
Catholic or Protestant neighborhood?
True practical Catholics, or careless, or generally modiocre. (underline)
What special parish devotions were conducted?

Which, if any, impressed you?

Did you ever hear your Pastor, or Curate, or any other Priest preach a sermon on vocations in the Parish? ..... How often ..... Did these impress you to any notable extent?

How many vocations in the Parish ..... To what is this success, or failure due?

III. SCHOOL:—

You attended (mark X after those applying)

Parochial School..... Catholic Boarding High School.....
Cath. High School.... " " College.....
Cath. College..... Public School.....

Parochial School: Did Priest visit the school? .... How often?

Was there any reference in the school, either directly or indirectly to Vocations? ..... Often .....

What was done to encourage Vocations?

Did any Nun take a special interest in you?

Were you among the highest in class, or a little better than medium, or about medium? (please underline)

Did you find study very pleasant, or did you dislike it?

Did you receive any detailed instruction on the Mass in Primary School? ..... What was the nature of this instruction? .... Was it part of the regular curriculum of the school? .....

Did Cath. High School or college help you to discover your vocation, or did either strengthen it, or did neither help a great deal? (underline)

In what way do you think each helped you?

How long did you attend Public School? ..... Did it endanger, or have any influence on your vocation?

In what general way?

Did a Priest pay your way through high school or college ..... All, part, or neither (underline)

IV. HOME:—

How many brothers and sisters have you?

Your father's occupation when you were a child?

Any influence on your vocation from—(please mark X after)

Your mother..... Your sisters .....
Your father..... General religious atmosphere .....
Your brothers..... By word or by example .....

Anyone ever speak of the Priesthood?

Ever speak of religious subjects? ..... Often? .....

What religious books, or papers, or magazines in home? (underline)

Fond of reading them as a child?
Name any books or magazines that impressed you to any extent?
Who were or who was your favorite Saint or Saints in your childhood (6-12), ... In your youth (12-18)?
Did family say evening prayers, or beads together before retiring? ..... How often? ..... Did this practice impress you particularly?
Was parental discipline very strict?
Parents firm in forbidding you to go with certain companions? .... to certain places? .... In having you obey them? ....
Or were they more or less lenient with you, very often permitting you to have your own way?
Any relatives in the religious life? ..... How many? .....
In what way do you think these have helped you?

V. COMPANIONS:—

Did you have any special companions? ..... Good boys? .....
Altar Boys? .....
Did you ever speak of the Priesthood with one another? .....
When your vocation became known, did attitudes toward you change?
Did you belong to any boys' club? ..... the nature of it?.....
Did your companions in general help or endanger your vocation?
In what general way?

VI. PRIESTS:—

Did any priest in particular every influence you (please mark X)
by word..... by his decorum around the altar.....
by example..... by his holiness.....
by his devotion when saying Mass.....
To any great extent?.....
Did any priest take any real interest in your vocation? .....
In what concrete or general way? .....
How old were you then? .....
Had you told him before of your thinking of the Priesthood?...
Did he often speak about the Priesthood to you? .....
Not at all?.....
Were you with him or any other Priest frequently? .....
Did you like to be with Priests? .....
Did you ever hear a Mission sermon that influenced your vocation in a peculiar way?.....
Are there any special means taken in your parish to foster vocations?..... What are they?
Do you think that the parish priest, and priests generally are as interested in vocational work as they might be?.....

Do you think they leave too much to chance?.....

What do you think is the principal cause of the loss of so many vocations?

What means would you say are the most efficient, or could be the most effectual to safeguard and foster them?

Apart from God's Grace, what SECONDARY AGENCY or AGENCIES (such as home, priest, companions, etc.) or what special INCIDENT do you really think had the most influence on you in deciding, or in your persevering in your decision to become a priest?

JOHN DOUGHERTY.

Catonsville, Maryland.

HOW THE BALTIMORE CATECHISM ORIGINATED.

THE following paragraphs are the fruits of an attempt to learn two things: the basic text or sources of that Catechism which was "Prepared and enjoined by order of the Third Plenary Council of Baltimore"; and the compiler or actual author of the same.

In pursuing this study the author ran down each clue that came to his attention. The effort, though somewhat circumscribed in scope, was intense and persevering and out of all proportion to the meagre results yielded. Yet, while the results are inconclusive, rest in part on hearsay and are negative, they may furnish some source material that may be helpful in a deeper and wider study of the same question. Perhaps textual criticism alone will furnish the final key to the research.

The writer's curiosity was first whetted by some statements appearing in THE ECCLESIASTICAL REVIEW during 1927. I refer to two only. "[The author of the Baltimore Catechism] accepted the task in the early months of 1885, modestly and truthfully protesting that the science of pedogogics and method was not his specialty, and evidently convinced that the burden of his duty consisted in removing the more objectionable features in Dr. Butler's Manual. . . . Here and there the Christian Brothers' Catechism has been placed under tribute to supply both matter and form."[1]

[1] Presbyter Septuagenarius, "Why Not Have a Better Catechism?" ECCL. REVIEW, February, 1927, pp. 166, 167.

Paedagogus Clericalis,[2] discussing the words on the title page of the Catechism "Prepared and enjoined by order of the Third Plenary Council of Baltimore" made the following comment: "If the Catechism was *prepared by order* of the Baltimore Council, the work upon it must have been done at some time after the meeting of the Council; if it was *enjoined by order* of the Council, it would have been prepared before the Council assembled. The only possible escape from this dilemma is on the supposition that the Catechism was commenced and completed within the time the Council was in session." [About two weeks.]

The present writer then communicated with various ecclesiastics and scholars throughout the country. Permission to publish their replies was granted and they are presented herewith.

A. The Most Rev. Sebastian G. Messmer, D.D., D.C.L., the scholarly Archbishop of Milwaukee,[3] most kindly supplied the following, perhaps hitherto unpublished information.[4] He prefaced it with the remarks that, in order to supply the desired information, he went "through the printed minutes of the Council of Baltimore as sent to Rome (not published) and my private minutes written at the time. I went through it all twice so as to get all the information possible on the making of the Baltimore Catechism. I am sorry that I did not find all that I expected. But here is what I found."

"I. The circular sent to all the Archbishops of the United States by Archbishop Gibbons fully two months before the Council was to meet. In my opinion this circular is important enough to be printed in a history of the Baltimore Catechism. [The circular follows this letter.]

"II. Although the question of the Catechism was to come up at a much later time according to the Schema Decretorum, yet in the Private Congregation of the Council on Nov. 11, 1884, the Commission of the Bishops on the Catechism asked for special leave to report at once. Leave was granted and the

[2] "The Baltimore Council and the Baltimore Catechism", June, 1927, p. 651.

[3] His Grace, Bishops O'Connell and Gabriels, and Dr. Corcoran were the four secretaries of the Council's solemn sessions.

[4] 4 Dec., 1928.

report read. But the whole matter was referred back to the Commission which was to be enlarged by the addition of some more Bishops and priests selected by Archbishop Gibbons. The minutes do not mention the names of these additional members. There was at this meeting a strong sentiment in favor of Butler's Catechism, just issued by the Synod of Maynooth, with changes adapting it to the United States. But the opinion in favor of a new Catechism prevailed.

"III. The question of the Catechism came up again in regular order in the Private Congregation on Nov. 29. In its report the Commission suggested several changes in the original schema, which were adopted. The reformed schema was finally adopted as it now reads in the Decrees of the Council, NN. 217-219. From the minutes it would appear that at this meeting a new commission of Bishops was appointed to take the matter in hand, and to report once more to the Council.

"IV. This was done in the last Private Congregation on Dec. 6. A draft of the new Catechism printed on galley proofs was distributed to the assembled Bishops with a view of getting their suggestions as to any changes. But evidently the time was too short. Hence, the Bishops were requested to forward their suggestions as soon as possible to Bishop Spalding of Peoria, who was to make a full report to the next Conference of the Archbishops. After the Archbishops had adopted the final form of the new Catechism, it was to be returned to Bishop Spalding for publication. But no copyright was to be taken out, so that any Catholic publisher might publish this Baltimore Catechism provided he got the necessary Imprimatur. What steps were taken by the Conference of the Archbishops regarding the new Catechism, I do not know. Possibly the minutes of those annual Conferences might tell. I believe they are in the hands of Archbishop Glennon who is (or was) Secretary of those meetings.

"In all the discussion, from beginning to end, the greatest stress was laid on having a uniform Catechism for all our Dioceses. An exception was made for the Spanish and Mexican parishes in the South. To several objections raised at the last meeting that the proposed Catechism was very imperfect, in fact inferior, answer was made that uniformity was more

important, and that quite evidently many improvements were to be made in the course of time as experience would show the present deficiencies. But in the end the 'Baltimore Catechism' would attain all the perfection that could be reasonably demanded of a uniform Catechism for a large and mixed Catholic population like that of the United States.

* * * *

"I have a faint recollection that the Catechism Commission placed the actual making of the New Catechism in the hands of Monsignor deConcilio, pastor of St. Michael's Church, Jersey City, N. J., who was theologian to Bishop O'Connor, Vic. Apost. of Nebraska, and belonged to the special committee to which the Title VII of the Schema, including the chapter[5] on Catechism, had been assigned. What 'Presbyter Septuagenarius' in the *A.E.R.* February, 1927, says of the author (page 166) fits in all right, except that Mons. deConcilio must have 'accepted his task' while the Council was still in session. . . . You will have noticed no doubt, that the disparaging remarks made by 'Septuagenarius' were made already right in the Council, which did not act hastily, but with much deliberation in the hope of seeing its Catechism improved as soon as possible. No *official* improvement has ever been made. But it would be mighty difficult to determine by whose fault."

B. Archbishop's House,
Baltimore, August 25, 1884.

Rev. Dear Sir:—

The Prelates of the Province of Chicago, and the Rt. Rev. Bishops of Wheeling and Natchez, have proposed that a uniform catechism be adopted at the next Plenary Council.

That definite action may be taken on the subject during the Council, I have requested a number of Prelates to serve as a special committee, subject to the approval of the assembled

[5] According to the *Acta et Decreta Concilii Plenarii Baltimorensis III*, pp. xxxi, xxxii, published by John Murphy and entered in the Office of the Librarian of Congress in 1886, the following deputation was assigned to this chapter on Christian Doctrine:—*Episcopi:* Illmus et Rmus. Archp. Cincinnatensis, *Praeses;* Rmus. Episc. Detroitensis, Clevelandensis, S. Pauli, Marquettensis, Novarcensis; *Notarius*, Rev. H. Moeller, S.T.D.; *Theologi:* Adm. Rev. D. Ruesing, O.S.F., A. Gentile, S.J., T. Steffanini, C.P., H. Drees, C.PP.S., J. Albrinck, T. S. Byrne, R. Dornan, T. P. Thorpe, G. Robbers, Jannarius deConcilio, C. Piccirillo, S.J.

Fathers, to consider the following points, and report on the same at or before the Council:

1st. On the expediency of adopting a uniform catechism at the Council.
2nd. On naming the Catechism which they prefer to be sanctioned.
3rd. Whether the Germans, Sclavonians, Italians, Spaniards, French, etc., should have a translation of the catechism to be adopted, or whether another catechism should be approved for them.

The Committee which I have named, will consist of the following Prelates:

Most Rev. Archbishop of San Francisco, Chairman, [Alemany]
Rt. Rev. Bishop of Burlington, [Goesbriand]
" " " " Buffalo, [Ryan]
" " " " Fort Wayne, [Dwenger]
" " " " Peoria, [Spalding]
" " " " Wheeling, [Kain]
" " " " Natchez, [Janssens]

Faithfully yours in Christ,
JAMES GIBBONS,
Archbishop of Baltimore.

C. Questioned as to the statement of Presbyter Septuagenarius in THE ECCLESIASTICAL REVIEW,[6] which ascribes the source of the Catechism to Dr. Butler's and the Christian Brothers' Catechism, Archbishop Messmer in a second letter[7] states: "I cannot express any opinion except to say that I think the writer of the article in the A.E.R. is correct." And further His Grace adds: "Offhand I would say Butler's [was the basis of the Council's Catechism]. But a close examination of the text might point to another. If deConcilio is the author of the Council's Catechism, it is just possible that, being a born Italian, he followed Bellarmine's Catechism used in his native land."

D. Several attempts to verify the Catechism used by Monsignor deConcilio in his youth, have failed. The following

[6] February, 1927, p. 166.
[7] Dec. 12, 1928.

information relative to him was secured through the courtesy of Fathers McClary and Glover, Chancellor and Vice-Chancellor of the Diocese of Newark.

"The Rev. Jannarius deConcilio was a native of Naples, Italy, where he was born July 6, 1836. He made his preparatory studies under the celebrated philosopher, San Severino, and his theological studies in the Collegio Brignole-Salle, Genoa. He arrived in this country, April 10, 1860. He was an assistant to Father Cauvin, Hoboken, and in St. Mary's, Jersey City. He was likewise called to Seton Hall as professor of philosophy and theology at two different periods. In 1865 he was appointed the first rector of St. Michael's Church, Ninth Street, Jersey City. Pope Leo XIII named him a Domestic Prelate. He was a very learned man especially in philosophy and theology. He wrote many books, among them *Pantheism* and one of the Blessed Virgin. He left his library to Bishop Wigger for the diocesan seminary. Sources: —Chancery Files and *The Catholic Church in New Jersey* by Msgr. Flynn."

E. Through the courtesy of the Editor of THE ECCLESIASTICAL REVIEW the writer communicated with Presbyter Septuagenarius, the venerable and learned priest who prefers to contribute anonymously to this discussion. He wrote the author[8] that the history of the Baltimore Catechism was discussed at the Catholic Education Association Convention in a special session at the Statler Hotel, Detroit, 1927. Then he adds: "As I understand it, Dr. Moes of Cleveland Seminary, put some serious work upon it [the Catechism] during the closing days of the Plenary Council. Bishop O'Connor [this would be the Vicar Apostolic of Nebraska to whom Mons. deConcilio was theologian. Bishop O'Connor of Newark reigned from 1901-1927, succeeding Bishop Wigger who administered that diocese from 1881-1901] gathered up his manuscripts and committed the finishing of it to Mons. deConcilio. I know nothing definite regarding sources".

F. The Rev. John R. Hagan, D.D., Supt. of Catholic Schools, Diocese of Cleveland, informed the writer[9] that no

[8] Dec. 20, 1928.

[9] Jan. 14, 1929.

minutes of the Detroit meeting were kept. He repeats substantially the story of Presbyter Septuagenarius. He adds that he himself received the story from Bishop O'Connell [*not O'Connor*] of Richmond who was the Secretary charged with printing the proceedings of the Council.

G. The Right Rev. Joseph Schrembs, D.D., Bishop of Cleveland, when questioned, kindly sent the following note[10] ". . . from the earliest days of my priesthood, back in '89, dealing with the educators of those days, I was told positively that Monsignor deConcilio wrote the Baltimore Catechism.

"Bishop Dennis O'Connell, with whom I talked about this matter while he was staying at my home about four years ago, said to me that he thought that I was right in this, that deConcilio wrote the final draft.

"Doctor Moes of Cleveland was one of the learned theologians of the Council and I am inclined to believe that he had an important part in the discussion of the Catechism.

"I have a faint recollection of speaking to Archbishop Messmer about the Catechism and, as far as I can remember, he corroborated the statement that deConcilio wrote it."

H. The Right Rev. Dr. Francis T. Moran, Rector of St. Mary's Seminary, Cleveland, who knew Dr. Moes well, wrote[11] that Bishop O'Connell told him hardly anybody had anything to do with the Catechism, though it is possible that Dr. Moes contributed.

I. The Rev. Michael J. Duffy, author of an improved catechism and pastor of St. Raphael's Church, New York, wrote:[12] "I have been told that the Committee of Bishops headed by Bishop Spalding of Peoria gave the task to Mons. deConcilio of Jersey City and that the Catechism is really the work of that Monsignor."

J. The Rev. F. J. O'Reilly,[13] pastor of St. Patrick's Church, Danville, Illinois, has written as follows: "I lived with Bishop

[10] July 17, 1929.

[11] Jan. 16, 1929.

[12] Dec. 14, 1928.

[13] Through the courtesy of the Rev. T. E. Shea, Chancellor of the Diocese of Peoria, Jan. 7, 1929.

Spalding as pastor of his Cathedral and Chancellor of the Peoria Diocese for fourteen years. My impression is that Butler's Catechism was bent to suit United States needs. Bishop Spalding did most of the work."

K. In a recent conversation with the Very Rev. Thomas McMillan, C.S.P., joint editor with the Rev. Dr. Fox of the revised Deharbe's Catechism the writer was told that—It had been the more general opinion that the Catechism was to have been composed only after questionnaires had been sent to and received from the veteran teachers of the whole country. But Bishop Spalding, of impetuous nature, foresaw much protracted discussion, and, with the permission of the Archbishop of Baltimore, hurried its preparation.

From the termination of the Council in early December, 1884, until at least as late as 25 January, 1885, Bishop Spalding remained in New York City as the guest of the Paulist Fathers. On the last mentioned date he preached at the dedication of the Paulist Church of St. Paul the Apostle. During this period the Bishop and Mons. deConcilio worked upon the Catechism.

There is no doubt in Father McMillan's mind as to the compilation of the Catechism. It was compiled and issued so quickly—"Approved April 6, 1885," says its frontispiece. Its basis was probably a catechism familiar to the Monsignor in his youth [perhaps Bellarmine's Little Catechism?]. It is highly accurate theologically, but defective in choice of language and rather difficult for children. Witness the accurate but finely distinguished definition of venial sin. More complicated than the definition of mortal sin, the child is apt to think venial sin more reprehensible. The late Rev. Dr. Burtsell, Rector of Epiphany Church, New York, also could have thrown light upon the origin of the Catechism. He was close to Bishop Spalding.

Father McMillan, writing subsequently to the above recorded conversation, said: "It may be that Dr. Moes contributed something to the discussion . . . before the final decision . . . Mons. deConcilio got his authority from the Committee on the Catechism, of which Bishop Spalding was the dominant member. No one can write a Catechism 'over

night'. It is regarded among theologians as a most difficult form of composition. . . . An Italian edition of the Catechism was published shortly after the English version."

L. The Most Rev. John J. Glennon, D.D., Archbishop of St. Louis, very kindly wrote:[14] "The only items I could find in the minutes of the meetings of the Archbishops, which have been held continuously since the Third Plenary Council of Baltimore, are as follows:

"Then the question came up in regard to the advisability or necessity of revising the Catechism of the Third Plenary Council, inasmuch as in its present form it seems unpopular. The suggestion of His Eminence was adopted, namely, that before the next annual meeting of the Archbishops each Metropolitan should consult his Suffragans as to whether the present Catechism should be revised, or another Catechism prepared as a substitute for the one now in use. (Meeting of 1895.)

"The first matter brought before the meeting was the question of a new or revised Catechism. During the year all the Metropolitans had consulted with their Suffragans upon this matter, and from the reports of the various Provinces it was evident that all the Bishops of the country were in favor of some changes, whilst the majority recommended a *revision* of the present Catechism, known as the Catechism of the Third Plenary Council. It was therefore resolved at the suggestion of His Eminence Cardinal Gibbons that each Archbishop should, after conferring with his Sufragans, appoint a catechist and that these catechists so appointed should form a special committee with Archbishop Kain of St. Louis as Chairman, to revise the present Catechism on the lines suggested by the Bishops of the country." (Meeting of 1896.)

"After this there is recorded no definite action. I know, however, that Archbishop Kain called several meetings and had submitted to him outlines of an improved Catechism, but no action was taken by the Archbishops then, nor by the Bishops since then."

M. The Very Rev. Francis P. Havey, S.S., D.D., of the Sulpician Seminary, Washington, D.C., generously gave the

[14] Dec. 13, 1928.

writer his own notes on the subject taken from the Cathedral Archives of Baltimore and elsewhere.

The letters of the pioneer priests from whom Father Havey quotes, have the authentic human touch. They are shot through with a humor, pathos and stern purpose that reveal both the importance of the teaching of popular religion and the hardships encountered by our pioneer priests and bishops. A few samples may be interesting.

Writing from St. Joseph's, Maryland, on 19 April, 1802, to Archbishop Carroll, Father Gougé begs for Holy Oils and catechisms. "I have none at this time. When I have some money I shall pay for them."

Father Rivet writes to the Bishop from Vincennes, 2, 4 May, 1796. ". . . Don't get impatient with these details. I know the importance of early training." Then he begs Carroll for a pastoral to parents on religious training: "Night dancing is a raging passion here. Rich, poor, young and old, married and single frequent them and a priest can scarcely open his mouth upon these disorders. The children are drawn to them and get the passion with the milk at the breast of their mothers."

Bishop Fink of Kansas had a diocesan committee at work on a catechism just before the Third Plenary Council. Writing to Archbishop Gibbons on 21 September, 1884, he thought a native growth in the catechism better than a foreign importation or a translation.

Archbishop Elder, writing Archbishop Gibbons, 11 September, 1884, thought a common catechism desirable if it could be made acceptable to all. Then he adds, "I used to hear it said that in France a new Bishop's first work was to reform his predecessor's catechism and his second, to reform the breviary. I think there is a good deal of human nature in America as well as in France."

After citing himself the minutes just quoted from Archbishop Glennon, Father Havey adds in comment that "this plan met so many difficulties that the work had not advanced by 1903 [the date of Archbishop Kain's death]. Not the least difficulty is the one inherent in a project of this nature. Prepossessions from various early training in a Church spread in the different sections of a vast country hinder the adoption of

a plan which would meet the requirements of a general Catechism. The delay is partly accounted for also, by the rumors circulated in the press that the Holy See contemplated publishing a universal Catechism. To these excuses also is to be added the death of Archbishop J. J. Kain, who had been named President of the Committee. Rome asked for an explanation of the delay. (Cardinal Gibbons to Propaganda, 24 December, 1903)".

". . . . Archbishop Gibbons suggested that Butler's [Approved by the First Plenary Council] or McCaffrey's [Approved by the Second Plenary Council] be adopted. . . ."

"Archbishop Elder wrote Archbishop Gibbons, probably before Septuagesima 1885, [*Confer* Father McMillan above], wanting to know whether Bishop Spalding of Peoria would make the final revision on his own authority and would the new catechism be obligatory."

Then in a letter to the present writer[15] Fr. Havey adds, ". . . The minutes of the various *Committees* of the Council have, I was told, disappeared from the Cathedral. You will be disappointed, therefore, in your researches into the history of the text."

N. Letter from the Rev. Peter Guilday, Ph.D., author and Secretary of the American Catholic Historical Association:[16] ". . . I made just such an investigation [our present concern] for the *England* book and found nothing. On pp. 313-314 of Vol. I. you will see how little I gleaned. I can safely say that there is nothing in the Baltimore Cathedral Archives which would elucidate the problem. . ."

O. The Very Rev. James A. Burns, C.S.C., states in his *Catholic School System in the U. S.*, p. 250 note 2, that Bishop Carroll's Catechism "formed the basis of the Baltimore Catechism which was revised and officially adopted by the Third Plenary Council". When questioned by the writer as to his authority for this statement he wrote,[17] "I am unable to recall the sources. . . Since I have positively stated this to be so, I believe that I found in my readings and researches sufficient

[15] Jan. 9, 1929.
[16] Dec. 15, 1928.
[17] Dec. 21, 1928.

evidence to justify the statement. But I gave no particular references to such sources. The point did not seem specially important to me at the time, since the scope of my work was so general."

To this may be appended this sentence from the letter of Archbishop Messmer to the writer:[18] "I do not remember that Carroll's Catechism was ever mentioned inside or outside the discussions of the Council."

P. But perhaps the Carroll Catechism did influence the Council's Catechism. Certainly it had a long vogue and its influence was felt in many of its successors. Its history is interesting.

One of our earliest American catechisms was called a "short Abridgement of Christian Doctrine". This was undoubtedly an English importation. The *Catholic Encyclopedia* V, 81, Col. I, states that this was approved by Archbishop Carroll. It ran variously from 36-48 pages. A Philadelphia edition of 1796 is styled the 13th. The fourteenth edition was printed at Baltimore in 1798. This little Catechism was probably the English Bishop Challoner's *Abridgement of Christian Doctrine*, produced in 1772 at St. Omer. This abridgment in turn was derived from the Catechism of Laurence Vaux of Manchester, 1597, and from the Abstract of the Douai Catechism written in 1649 by Henry Turberville.

Shea tells us in his *History of the Catholic Church in the United States* that Carroll adopted the little Catechism long used in England. The *Catholic Encyclopedia* also has some interesting remarks on the British ancestors of this Abridgement. Finotti, in his *Bibliog. Cath. America*, 79ff, tells us that several "Short Abridgements" were published with the approbation of Carroll. Archbishop Messmer suspects that this was doubtless referred to as the "Carroll Catechism".[19]

Q. The Rev. Raymond J. O'Brien has written *The History of Our English Catechism*.[20] In this article,[21] he refers to the

[18] Dec. 12, 1928.

[19] Letter of Dec. 12, 1928.

[20] In the *Petite Seminaire* of the Quigley Preparatory Seminary of Chicago, for June, 1920, 253 ff.

[21] Based on studies from the archives of the Baltimore Cathedral, St. Mary's Seminary, the Shea Collection and others in Georgetown University Library and Dr. MacKeachen's *Collection at the Catholic University.*

12th edition of this *Short Abridgement* printed in 1793 and he adds "[this] is the well known Carroll Catechism for . . . the same Catechism appears in later editions, approved by Carroll as Bishop, and still later as Archbishop. Letters in the archives of St. Mary's Seminary show that this little Catechism was the popular Catechism on the English missions." Father O'Brien states further that Carroll's Catechism was adopted in 1832 by decree of the First Diocesan Synod of Philadelphia; that this Catechism was approved in the next Provincial Council of Baltimore; that the First Diocesan Synod of St. Louis decreed Carroll's Catechism for the English-speaking in 1839; and, finally, that Bishop Fenwick of Boston in 1843 issued a revision of the Carroll Catechism. Father O'Brien concludes his study by remarking that "the Baltimore Catechism is a synthesis of all that seemed best in the earlier catechisms, but combined with its original matter is much that was taken from McCaffrey's and Butler's Catechisms."

It may be useful for us to note that Archbishop Butler of Cashel first issued his Catechism in 1775. It was published in America as early as 1788. Many revised editions appeared as the years passed.

The Catechism of Dr. McCaffrey, President of Mount St. Mary's College, was recommended to the Second Plenary Council of Baltimore in 1866 by Archbishop Spalding of Baltimore. Father O'Brien is authority for the statement that, "In McCaffrey's Catechism the Carroll tradition is still evident. Some textual changes resemble Butler's. It is in general a reconstruction of Spalding's Catechism."

R. To the notes of Father Havey, S.S., I am indebted for my final point: Spalding's Catechism appeared after the First Plenary Council of 1852 and as "prepared by its order". Prior to its appearance the Committee of that Council had recommended that a revision of Carroll's be adopted. The words of the Committee are interesting: "They would further suggest that the extensively and favorably known catechism of the Venerated Archbishop Carroll, after having received some few merely verbal and unimportant emendations, be submitted to the judgment of the Holy See, and that when approved, a committee be appointed to superintend its publication for gen-

eral use in this country". This recommendation was dropped, however, from the final text of the copies of the decrees of the Council.

JOHN K. SHARP.

Brooklyn, New York.

[*Should any reader of the preceding article have additional or confirmatory information on the questions raised therein, he will confer a distinct favor upon the author by communicating the same to him.*—Ed.]

THE WORK AND WANTS OF THE IRISH CHURCH.

CLERICAL EQUIPMENTS.

II. THE DIVINE OFFICE AND THE MASS.

THE sole object of the priestly life is the salvation of souls to be wrought by self-sanctification. The former is the end; the latter the means in this sublime and most sacred economy. It was St. Leonard of Port Maurice who declared that for priestly sanctification but two things are necessary—the daily recital of the Office and the due celebration of the Divine Mysteries. What deep and awful meanings lie beneath those simple words we can but faintly conjecture. That they mean a whole course of spirituality compressed into each well-ordered day, we cannot doubt. Otherwise, the Divine Office cannot be said *digne, attente, et devote;* much less can Mass be said with dispositions requisite for the due celebration of the Divine Mysteries. Surely then in the preparation for the priesthood, every care should be taken that not only the young aspirants should be penetrated with the deepest reverence for these sacred duties; but that every precaution should be taken that nothing ordered by the Church, or inspired by piety, should be wanting.

Yet, how many priests are there who pass through life, reciting the Divine Office daily, but quite oblivious if not ignorant of its beautiful and mystic meanings? To how many is not the Divine Office a burden, instead of being a comfort and support? How many run through the Psalms without the faintest advertence to the sweetness of their suggestions of confidence in God, love of his precepts, supplications for mercy,

or paeans of love and triumph? How many perceive that in uttering the words of the Psalmist, they are speaking in the name of Christ? "In psalmis itaque," says St. Ambrose, "nobis non solum nascitur Jesus, sed etiam salutarem illam suscipit corporis passionem, quiescit, resurgit, ascendit ad caelum, sedet ad dexteram Patris."[1] How many priests, who, if asked to give a literal translation of some of the hymns of the Divine Office, would find it difficult, because they have not dwelt or lingered on these holy words? And the idiotisms and Hebraisms that are scattered here and there, changing the whole Latin construction — to how many are these things stumbling-blocks, obscuring the meaning, but not perplexing the reader, for he passes by without heeding them?

Yet the Office can never be read well, unless read with pleasure; and cannot be read with pleasure, unless read with intelligence. Would it be too much to say that, given time and leisure for so important a work, a holy priest should look forward to his Office as the very staff of his spiritual life, and rejoice when a Sunday Office comes round, for that he has more opportunities of praising God, and raising himself to those celestial heights which can only be scaled by prayer? How the Saints exulted in the Divine Office! How they exhausted the Latin vocabulary to express their delight in God's sacred word! "Unctio seu quidam roseus liquor, qui per totam animam se diffundit," is what St. Bonaventure calls it. And St. Augustine: "Litteras de melle caeli melleas, et de lumine Dei luminosas". Who does not know those famous passages in the Confessions of St. Augustine in which, speaking of the Divine Office, he says: "Quas tibi, Deus meus, voces dedi cum legerem psalmos David, cantica fidelia et sonos pietatis excludentes turgidum spiritum! Quas tibi voces dabam in psalmis illis, et quomodo in te inflammabar ex eis, et accendebar eos recitare si possem toto orbe terrarum adversus typhum generis humani! . . . Quantum flevi in hymnis et canticis tuis! Voces illae influebant auribus meis, et eliquabatur veritas in cor meum et exaestuabat inde affectus pietatis et currebant lacrymae, et bene erat mihi cum eis" (Conf. I, IX, CIV). "Bene mihi erat!" it was his happiness, his joy, his

[1] Praef. in Psalm I.

consolation; and such should it be to every priest, who knows that he is praying in the name of the Church—that his is one voice amongst the thousands on earth, and the tens of thousands in Heaven, whose privilege it is to say without ceasing: "Holy, Holy, Holy, is the Lord God of Hosts!"

It would be very wrong, if here we were to omit to say that in modern times at least, the Irish priesthood have been distinguished for their fidelity to the recitation of the Divine Office. It was, and is still, quite a common practice amongst the senior clergy to have Matins and Lauds said before dinner, or early in the evening. Very rarely, indeed, was Mass celebrated until this important duty was discharged. And never to our knowledge is a dispensation in the Office (such as is appended to the printed forms of faculties in England and elsewhere) demanded from a bishop. No priest dreams of omitting such an important duty, or commuting it for one less burdensome, save when the Natural Law intervenes. May it be always so!

But it would be infinitely consoling if a duty so scrupulously discharged were also performed with profit. And hence we would suggest that a series of lectures on the history, construction, rubrics, even to the translation of difficult portions, should be given to students in preparation for Holy Orders; and that, during the last two years of the college course, the student in Holy Orders should read the Office *in choro,* for in this way only can scruples be avoided, evil habits of repetition, etc. corrected, rubrical mistakes that might otherwise last for a lifetime pointed out, and the young Levite inducted into the habit of reading his Office slowly, distinctly and with fervor.

We are quite aware that the objection will be raised that the very opposite effect is produced when on the mission the Office is said or sung chorally, as in Masses of the dead, when, as a rule, the sacred duty is hurried over in a slovenly and disedifying manner; but this objection only proves the point for which we are contending—the chanters of the Divine Office simply bring into public the haste and slovenliness of private recitation.[2]

[2] In lieu of further remarks on this important subject, which we should wish to make but which space forbids, we recommend a book entitled *The Divine Office,* translated from the French of the Abbé Bacquez of St. Sulpice, Paris.

But if this be true of the Divine Office, what shall be said, what can be said by human lips of the other daily duty or privilege of the priest — the celebration of the Divine Mysteries? All that is most holy, all that is most sacred and sublime in religion is centred in the august Sacrifice of the Altar. Doctors of the Church have exhausted their priceless stores of learning to explain it; timid saints have fled from priestly dignities so much have they feared it; more fervent and robust spirits have yearned toward their daily duty as the traveler toward the rock in the desert, and the parched stag toward the fountain; martyrs have consecrated on their breasts in lieu of any other altar that they might receive the Viaticum for their dread and perilous journey; and wherever celebrated, millions of angels hover around the dread oblation, and worship the Beatific Vision on earth, whilst mortal eyes *only* behold, and earthly lips utter the "mysterium fidei"—the Secret of the King.

Hear St. Chrysostom. Speaking of the priest at the daily Sacrifice, he says: "But when he proceeds to an invocation of the Holy Spirit, in solemnizing that most tremendous Sacrifice, and daily layeth his hands on the Lord of all things; tell me in what degree shall we then place him? What height of holiness? What ardor of devotion is, at that time, required? Consider what *hands* are fit to be employed in such a ministration? What *tongue* in pronouncing such words? With what signal purity and sanctity of soul ought he to be adorned, to receive the descent of this Divine Spirit? At that time the holy angels are present with the officiating bishop — those heavenly powers fill the sanctuary, and all the place around the altar in honor of the Lord that lieth there. This is what we may obviously conclude from the nature of that mystery then celebrated. And, I have been informed of a certain person, venerable for piety, and frequently blessed with revelations, who affirmed that at the celebration of the Christian Sacrifice, he was favored with such a vision; and saw (as clearly as human sight could bear it) a multitude of the heavenly host, clothed in white garments, standing about the altar, and bowing reverently low, as one sees a guard of soldiers in the presence of their prince. And *I believe it.* Another person assured me upon his own knowledge, having heard and seen

it, that those who are about to depart this life, having received these holy mysteries with a pure conscience, upon resigning their breath are by virtue of this *Viaticum* conducted hence by a retinue of *Angels*. Now, can you think without horror of introducing me to officiate in so sacred a solemnity? To raise me (unworthy as I am) to the *Sacerdotal Office*, whom Christ may refuse to be a guest at His Table?" Let us bow down with reverence before this humility of a saint, and ask ourselves: "Do we realize the awful meaning of the dread Sacrifice?"

We know what learned treatises have been written on it, and what solemn sentences have been wrought from the mysteries of metaphysical science to explain it. Through the twilight labyrinths of human thoughts devout souls have wandered and lost themselves in seeking the Sun of Eternal Justice. Yet there is more meaning in that "Credo, quia impossible" of St. Teresa than in all the volumes that were ever written.

But *do* we believe? Beneath the pallor of the Host do we discern Him who is clothed in light inaccessible? In that helpless fragment that is lifted up and laid down and actually blessed by our fingers, do we see and discern the Omnipotence in whose untiring hands are the eternal analyses and syntheses of Creation—the flux and reflux of elements moulded into such gigantic and terrible forms that the imagination faints before them? And in that patient Victim do we behold a beneficent God who has numbered the very hairs of our head, and, caring for the tiniest object of His Universe, counts the very heart-beats that drive the life-fluid through the almost invisible antennae of a butterfly or a bee?

Yet, if we may make excuses for the pallid faith of a priest who is worn from missionary work, there should be no excuse for the preceptors who refuse to plant in the minds of their students a knowledge, a love and a tender devotion toward this central mystery of Christian Faith.

Yet what is done in our colleges? A few lectures on the Ceremonies of Mass are given to students preparing for Holy Orders, and that is all. Never a word of what we might call the devotional or ascetical theology of the Blessed Eucharist! The students, versed perhaps in other sciences, and perhaps keenly alive to the gravity of their confessional or other duties,

never really understand or appreciate the honor, the dignity and excellence of the Priesthood, and never come to realize the consolation and happiness of being able to celebrate the Divine Mysteries and of having our Divine Lord as their perpetual companion and guest.

Take any pious layman into a priest's oratory and he will gasp and stare with surprise that such a privilege should be given to mortal man. And would that sublime privilege (of keeping our Lord under our roof) be for one instant tolerated by Rome if it were known that the repository of the Holy of Holies is sometimes a drawer where the pyxis is flung amongst soiled handkerchiefs and collars, that even in churches the Sacred Presence is left without a light or a flower, when the priest's drawing-room is redolent of the latter, and his dinner table blazes under the light of a hundred lamps; that the sacred elements are carried about by priests after the visitation of the sick into secular society, and that very often the priest passes from the morning station to a meet of the hounds or a coursing match amongst the hills; and that the Holy Sacrifice is celebrated rapidly, incoherently, without piety and reverence, with indecent accompaniments of filthy rags for corporals, and frayed and faded vestments?

Ah! my dear, saintly Curé of Ars, thou model of every missionary priest, what is this you have written?

In Heaven only will the priest comprehend what he is. If he could comprehend it on earth, he would die, not of fright, but of Love. The priest is the plenitude of the love of Jesus' Heart. To offer Mass, I ought to be a seraph. If I could only understand what the Mass is, I should die. In Heaven the priest will know what a happiness it is to say Mass. Alas, my God, he is to be pitied who does this as though it were an ordinary thing! After the consecration, when I hold in my hands the Most Holy Body of the Lord, and when I am in my hours of discouragement, seeing myself worthy of nothing but Hell-Fire, I say to myself: Ah, if only I could but carry *Him* with me in my hands! Hell would surely be sweet, were He but near; it would cost but little to lie there forever to suffer, were He but with me. But then it would be Hell no more, since the fires of Love would destroy the fires of His Justice.

What faith, what charity are here! Such faith, such charity as this never can be the happy endowment of a soul which is

not trained from its earliest years in seeking and sounding the depths of Eternal Love.

We would therefore say that in his college course every ecclesiastical student should be taught the unutterable grandeur and solemnity of the state to which he aspires; and by concentrating his thoughts on the Blessed Eucharist through daily Mass, frequent if not daily Communion, Exposition and Benediction twice a week at least, and the Forty Hours' Adoration every year, should come to feel the sweet attractions of Him who is "the desired of the everlasting hills". And such books as Father Faber's *Blessed Sacrament* and Father Dalgairns's *Holy Communion* should be in the hands of every student, if he desire to keep alive in his soul faith and love in this sublime mystery, and zeal to enkindle similar feelings in the flock he will be called upon to feed.

Lastly, we would impress upon professors, deans, and especially confessors in our colleges the necessity of insisting upon those truisms of religion which alas! the young priest will be often tempted to deny or forget: That religion and religious truth are a dread reality, that we cannot serve God and Mammon, that the Gospel of Jesus Christ must not be taken figuratively, nor applied with selection and discrimination. Our Divine Teacher meant what He said; and surely, if any body of men in the world should follow His counsels of perfection, it should be His priests. From every address therefore, public or private, every expression should be carefully eliminated that savors of the world, such as "a distinguished course", "respectable positions in the Church", "high and well-merited dignities", etc., etc. Only too soon, alas! will the young Levite learn to despise the self-effacement, the shy and retiring sensitiveness, the gentleness and humility that are such bright and beautiful ornaments of a real priestly character; and only too soon will he set his heart on those vulgar and artificial preferments which the world prizes, but God and His Angels loathe and laugh at. At least in the Garden of the Beloved, the sanctuary of the Lord, let such things be not even named. Let the only ambition of the student be to serve Christ —his only love, that of his Master; his only decorations, his priestly dignity; his only reward, that of the Beloved Disciple. For here we revert again to the principle with which we com-

menced this chapter. If the "beginning of wisdom" is the "fear of the Lord", its completion and perfection is his love. For "perfect love casteth out fear". And does not the Church apply to her who was most dear to God the words of wisdom, "mater timoris, et agnitionis et sanctae spei"? Mark the gradation—fear, knowledge, and holy hope!

[*To be continued.*]

P. A. SHEEHAN.

Doneraile, Ireland.

INTOLERANCE IN RURAL COMMUNITIES.

How to Meet it.

THE Executive Committee of the Catholic Rural Life Conference sought recently, by means of a circular letter, the opinions of members of the hierarchy, priests and laymen, concerning the treatment of intolerance in rural sections. A digest of the suggestions that came to expression in this way is of direct interest to readers of THE ECCLESIASTICAL REVIEW.

This survey may be reduced to four general heads: *first,* activities to be directed toward non-Catholics themselves; *second,* activities to be directed toward Catholics to prepare them for contact with non-Catholics; *third,* general methods and attitudes recommended, and *fourth,* activities to be nationally planned and organized. The writer is not setting down his own opinions and recommendations. Neither is he giving official expression to the views and policies of the Catholic Rural Life Conference. He simply presents the views and recommendations of Catholic leaders from all over the United States, from Massachusetts to Texas, from Georgia to California, a digest of all the plans presented, omitting no suggestion that has been received, no matter what may be his own opinion about it.

We consider, first, the expedients suggested for dealing directly with non-Catholics. Among the numerous means brought forward for winning a more favorable opinion of the Church from non-Catholics, none was so popular as that of getting Catholic literature into their hands. More than half of the correspondents recommended the dissemination of Catholic magazines, periodicals and books. The *Sunday*

Visitor, Truth and *Light,* the *Calvert Handbook of Catholic Facts* and the *Faith of Our Fathers* are among those generally named. There seems to be general agreement as to the power of the printed word, with an occasional reminder that such measures, to be effective, must be repeated for the same individuals with sufficient frequency to insure a permanent impression. Father Schmidt, of Carlisle, Pa., has obtained encouraging results from mailing literature, following a personal letter, to all the Protestant ministers of his section. His plan of campaign is set forth in the August number (pp. 178-179) of THE ECCLESIASTICAL REVIEW.

Regular courses of lectures to non-Catholics on Catholic doctrinal subjects are strongly recommended. Bishop Swint, speaking from his experience as a missionary priest, suggests that such a course follow immediately after a mission to non-Catholics, but advises that such terms as "Mission to non-Catholics" and "Lectures to non-Catholics" should be avoided in the announcements. "Doctrinal lectures on the Catholic religion for Catholics and non-Catholics" is a more tactful title. These missions and lectures also serve as excellent occasions for the distribution of Catholic literature. Bishop Duffy of Grand Island, Neb., follows a regular plan of having priests give weekly lectures for non-Catholics in small towns of his diocese. Personal invitations from Catholics are added to the published announcements. Tent-preaching and tent-lecturing, as a rural equivalent of street-preaching, are urged by Father Schmidt, and the general idea of preaching and lecturing directly to non-Catholics is urged also by Bishops Wehrle of Bismarck, North Dakota, and Kelley of Oklahoma. Father O'Hearn, C.S.P., strongly recommends such missions, and graciously offers to subsidize them from the funds of the Catholic Missionary Union. Doctor O'Hara wants not only priests but even seminarians who teach vacation schools to take up this work. To quote him: "A remedy within the reach of the Catholic Rural Life Conference will be the employment of seminarians not merely in vacation schools but also in delivering lectures to adults in the country districts. This will result in bringing a knowledge of Catholic truth to the remotest districts. And even more important, it will serve as a training of the future clergy in missionary effort."

"Radio talks by the right men," says Mgr. Foley of Quincy, Ill., "can and will do a world of good." Mr. Anthony Beck, President of the Catholic Press Association, thinks the use of this medium should be greatly extended.

Archbishop Curley expresses the opinion that priest and people of the rural sections should "take part in all movements initiated for the betterment of rural conditions," and Mgr. Foley believes the women in particular "should not hold aloof from civic and community activities but should mix and co-operate with their non-Catholic neighbors in order to break down the feeling of aloofness, suspicion and bigotry." Mr. Gordon O'Neill of the San Francisco *Monitor,* believes in co-operation with worth-while public movements. The need of greater participation in civic life by rural Catholics is likewise felt by Mr. Patrick F. Scanlon of the Brooklyn *Tablet,* while Father Schiltz, Vice-President of the Catholic Rural Life Conference, observes regretfully that this isolation of Catholics in rural districts from the common political, social and economic problems of the locality tends to confirm in the hearts of non-Catholics the deeply ingrained prejudice or notion that Catholics, by virtue of their religion, are not interested in their country's welfare. Father Cloud, S.J., President of St. Louis University, calls upon the priests in these communities to lead the way. "If", says he, "they freely meet and mingle with the leading citizens of their communities, understand the problems, and systematically aid in their solution and show that they have at heart the welfare of every single member of the community, they will very soon win, not only recognition, but admiration and affection. Then they can explain their religion to hearers, benevolent, attentive and docile."

Reply in the public press to charges made against Catholics is proposed by Bishop McGavick of La Crosse, Wisconsin. Bishop Wehrle of Bismarck, North Dakota, advises us to "nail every lie against the Catholic Church by sending refutations to the publishers". It requires work. The replies do not always appear in print, but it makes the publishers cautious. "A proper organization to handle the press as the Christian Science people handle it," is suggested by Bishop Kelley of Oklahoma City. Father Frankhauser, S.J., President of St. John's College, Shreveport, La., tells of his association with

Messrs. Farrell and Reid in the formation of the now famous Laymen's League of Georgia. Previous to that time, he tells us, "every country paper in Georgia published in a most prominent part articles offensive to Catholics and the Church. One after another the editors were asked to give their authorities and to publish in equally prominent places articles furnished by the Knights of Columbus Committee through Mr. Farrell. Most of them printed the Catholic answer" and "editors became more cautious until finally but two papers continued the senseless attacks".

Similar in kind is the suggestion of Mr. Humphrey Desmond, of the *Catholic Citizen,* Milwaukee, that articles explanatory of Church doctrine, history and practice, "be published periodically in the patent insides of country weeklies or on conspicuous pages of farm papers and paid for at advertising rates".

Archbishop Droessaerts of San Antonio cites as one of the few effective offsets to bigotry the contacts formed between non-Catholic people and zealous priests and nuns. "Prejudice melts away," says he, "where priests or sisters are seen and known." Archbishop Curley calls for a "friendly, kindly attitude of the pastor toward non-Catholics with whom he comes in contact," and Bishop Hafey of Raleigh, N. C., places great confidence in the "short range, face-to-face methods". Bishop Kelley and Dr. O'Hara recommend the training of seminarians for the missionary work that they will have an opportunity to do as priests, and Bishop Wehrle calls for "the establishment and maintenance of Catholic hospitals, if possible, even in strong Protestant centers".

So much for the expedients that are recommended to our clergy and people for dealing with their non-Catholic neighbors. But there is a sentiment quite widespread in the land that the Catholic body itself must become much better instructed in the Faith before any headway whatever can be made in breaking down the walls of prejudice among non-Catholics.

Dr. O'Hara thinks that "one of the most important preventives of intolerance and bigotry will be the education of Catholics with a view of stopping the unfortunate leakage from the Faith. There are no more bitter enemies of the

Church than fallen-aways and their ignorance of the Catholic Faith leads them to misrepresent its teachings and practice." The chief exponent of this view is Mr. Gordon O'Neill. He believes that it is futile to expect non-Catholics to respond favorably to Catholic literature that may be sent to them if Catholics whom they meet have no knowledge of or interest in its contents. As a remedy it is proposed that Bishops and priests get behind their diocesan papers and through them develop in the people the desire to support a general program of propaganda by pamphleteering and the radio. Once the Catholic side of a favorable public opinion is taken care of, the non-Catholic bigotry problem may be expected to solve itself.

Bishop Duffy tells us he has gone quite far in the matter of pushing the diocesan paper, even to the extent of having parishes subscribe and sending papers gratis to every parishioner with instructions to pass them on to their non-Catholic friends after reading them. This program is intensified by the use of pamphlet racks in the vestibules of churches, "to which the pastor refers frequently, reading from time to time excerpts from such literature as seems specially timely and interesting and urging its circulation."

More Catholic men and women should strive for leadership, according to the views of Father Sullivan, S.J., of Loyola University, New Orleans, and Mr. Anthony Beck directs the attention of graduates of Catholic colleges and schools of journalism particularly to the opportunities that lie open in the field of editing country and small town papers "which afford a good living in many instances and enable Catholic young men to counteract much bigotry". Mr. P. F. Scanlon of the Brooklyn *Tablet* recommends the sending of our best priests to the rural parishes even if only for a short pastorate. And in order that interested priests who find themselves in such places may know how to proceed in parish and community endeavor, Father Cloud, S.J., suggests that competent persons be got to write booklets on this subject. He says: "The rural pastor must be enlightened, and encouraged." Bishops Kelley and Hafey think the populous Catholic centers should be educated to the dire need of their scattered rural brethren as it is they who in the last analysis must finance any work that is attempted on a large scale.

Having considered thus far the recommendations proposed for definite action to be taken toward non-Catholics and Catholics with a view to overcoming intolerance, we come to the discussion of certain attitudes of mind and heart and certain principles of procedure that our correspondents believe must characterize our efforts.

Five different letters stress the necessity of boldness and directness in proclaiming Catholic doctrine and the claims of the Church upon the acceptance of mankind. The defensive method must be dropped, we are told, for, says Bishop Hafey, "it is not characteristic of the Church Miltant," whose "objective should be conversions." "Our priests of the future," says Bishop Kelley, "must be made to think conversions, to be imbued with the spirit of St. Paul, to reach out for greater things than parochial success, to lose their timidity, to apologize little but to explain much." "Neither apologies nor apologetics," for Father Sullivan. "We are too often occupied," says he, "in refuting and trying to establish historical and rational foundations of faith, quite forgetting the more essential need of setting forth our faith in a positive, illuminating, attractive manner". Archbishop Curley reminds us that "positive exposition of the Faith is infinitely better than controversy," and that our preaching should be "confined strictly to God's word." Kindness and Christian charity should be observed at all times, according to Cardinal O'Connell, Archbishop Curley, Bishops Hafey and Swint and Father Frankhauser, and this charity should be backed up with good Christian example in the lives of our Catholic people, according to Mgr. Stoll and Archbishop Curley. Nevertheless, the truth should be proclaimed, according to Bishop Wehrle and Father Frankhauser, always with courage and boldness. "We have no business to tell our non-Catholics: 'We are not as bad as you think'," says Bishop Wehrle, "but we must tell them: 'We have the full truth; the Catholic Church alone has all the truths of life, all the means of salvation; God Himself demands that you learn the Catholic Faith'". "We should teach Catholics the duty to pray for their non-Catholic fellow-men," a view which is shared by Archbishop Drossaerts and Bishop Kelley.

Two correspondents, Mgr. Foley and Archbishop Curley, in treating of charity toward our separated brethren, have

stressed the particular need of avoiding all forms of attack on Protestantism and the Archbishop adds that Catholics and particularly the priest should strive to be sympathetic and helpful to their non-Catholic neighbors in time of sorrow and make them feel welcome at all times in the Catholic Church and school.

We have now to consider the question of *organizing* our offensive against intolerance. In this connexion let me quote briefly from the eloquent letter of Bishop Kelley. "Without more conversions the Catholic Church in the United States will be, numerically at least, on the down grade. Without more conversions *in the rural districts* leadership in the cities will never be ours. The future of the city is not in the hands of the immigrant, but the farmer boy. Anybody who has studied the situation as I have been forced to do for thirty years, cannot escape having the same convictions as mine. But when conversions do come," the Bishop continues, "they will be made less by the efforts of individuals than by a movement more or less general." Such a movement, he tells us, in order to succeed, "must be backed by the living and powerful interest of the Holy See. With this backing it would be taken up strongly by the Bishops. Then the work of educating the great centers of Catholic population to the need of their scattered rural brethren must begin. The army in the field must be backed by reinforcements and supplies from the rear (the Catholic centers). The work should be strengthened from the beginning by prayers, liturgical, public and private. We must get Catholics in the habit of praying for conversions. Then there ought to be in the rear, proper organization to handle the press as the Christian Science people handle it. In the front must be the distribution of literature and the living voice of the instructor. The seminarians of to-day should be trained to be the missionaries of to-morrow. I feel that a movement for conversions is in the air. It ought to be directed chiefly at the rural districts."

Thus Bishop Kelley strongly insinuates the need of an organization national in scope to bring the truth to those who know it not. To move prejudice is synonymous with propagating the Faith. We cannot accomplish the one, he says, without doing the other.

Six other correspondents have recommended some form of central organization or bureau. Mr. Anthony Beck writes: "The Catholic Rural Life Conference and its work are among the best means to remove bigotry and hatred of the Church." A casual glance at the program of this organization as published in the June number of *Catholic Rural Life* will reveal the value of this suggestion. The Catholic Rural Life Conference aims to build up the Faith in the country, to strengthen and fortify it where it is weak and to protect Catholic rural communities from fading away, by keeping Catholic farmers interested in their work. All of this certainly contributes most powerfully toward the conquest of intolerance. Our program in the past, however, has not emphasized that interest in the "other sheep" which we should aim to bring forward. It is the logical culmination of a program that strives to build from the ground up.

The remaining five correspondents who advocate a nation-wide organization are Bishops Hafey, McGavick (La Crosse) and Schwertner (Wichita) Mgr. Foley and Father Luckey, former President of the Conference. "A well financed and organized central office where country editors might be given correct information on Catholic questions and policies and where any false statements might be corrected by facts," is the suggestion of the last-named correspondent. Bishop McGavick would add to the picture regional offices with capable priests and laymen in charge to reply to attacks in the public press and propagate Catholic truth through the radio and the distribution of literature. The work could be enlarged as time goes, and best of all, he thinks, a means of financing it could be found. Mgr. Foley suggests a central National Catholic Truth Society financed by the hierarchy and a diocesan Truth Centre in each diocese. The central society would furnish literature to the diocesan societies "along the lines followed by political national organizations during a presidential campaign. In this way the poor, weak, scattered dioceses would be cared for just as well as the large, prosperous ones." Each parish under the leadership of the pastor, seconded by the men's and women's organizations, would be the ultimate unit of the organization and bring the literature to the non-Catholic people.

Bishop Schwertner carries the proposed organization a step farther. He thinks the central committee might best do its work by pointing out to local clergy and laity the prevalence of deep-rooted prejudice and the importance of counteracting and dispelling it, by acquainting them with effective methods used by other committees and societies in the same cause, e. g., by the Paulist Fathers, the National Council of Catholic Men, The Calvert Associates, the K. of C. Religious Prejudice Commission, *Our Sunday Visitor,* etc.; by encouraging them to make earnest efforts to do away with prejudice in their localities, and by furnishing them with different types of service, e. g. lists of cheap and suitable apologetic publications, outlines for talks, sermons, study clubs, help in formulating programs of local action, speakers or field workers for special occasions or circumstances, and the like. "I should say, then," continues Bishop Schwertner, "that a committee of active and reliable members of the Conference should be appointed to undertake this work; that they should coöperate with existing agencies; that they should publish a series of articles describing successful ways of dealing with the problem of bigotry; that they develop the aforesaid service by correspondence, popular publications, personal visits, etc., and finally that members of the committee carry on personally conducted experiments to test the worth of the methods they recommend and to give an object lesson to others who might be in a position to take up the work."

This digest may be concluded with the wise advice of Mr. Gordon O'Neill: "When such a condition (as present intolerance) obtains, I believe that we must first face the fact that we cannot dissipate it in a hurry or by any superficial means, but must go to the root of the thing and lay our plans years ahead for constant and calmly enthusiastic work."

W. HOWARD BISHOP,
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Life Conference.

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THE COUNCIL OF TRENT AND TRADITION. II.

THERE can be no reasonable doubt that at the point of the debate which we have now reached,[1] the fathers had come to a clear realization that the tradition in question was apostolic, i. e. tradition which comes to us from the Apostles. Suggestions that the decree should also deal with "ecclesiastical" tradition, or the decretals of the popes and the decrees of general councils, had not met with approval. It was left to the procurator[2] of the bishop of Augsburg to introduce a vital distinction in the meaning to be attached to the word "tradition". Let us quote the words of the diary of Massarelli: "laudavit communem sententiam, ut traditiones nunc primum recipiantur, verum distinguendae essent, quae traditiones reciperentur. Sunt enim diversarum specierum: nam quaedam ad fidem pertinent, et eae pari auctoritate cum evangeliis a nobis suscipiendae sunt. De aliis autem, quae ceremoniales existunt, non ita; nam de bigamia et de sanguine suffocato aliter a nobis observatur quam ab ipsis apostolis sit traditum".[3] It cannot reasonably be doubted that le Jay was the first to bring in this distinction. This at least seems to have been the impression of the Council itself—both Seripandus and Cervino adopt it as a suggestion made by him. But there also seems no doubt that it had occurred, in some less definite form, to the mind of Pientinus. In his votum as recorded in the *Acta,* he appears to have made a distinction between what he called "ceremoniales" and other traditions; and still more clearly in the diary of Massarelli we read ". . . non ita indistincte esse suscipiendas (traditiones); nam quaedam substantiales sunt, quaedam ceremoniales quae disparis apud nos esse debent auctoritatis."[4] This distinction was further defined by le Jay, in so far as he determined the nature of the "other" traditions, viz. those pertaining to faith, and further declared that the authority of these latter was equal to that of the gospel.

In his summing up, Cardinal Cervino accepted this distinction and developed it; tradition is of various kinds: some is

[1] 23 February, 1546.
[2] Claude le Jay, S.J.
[3] I, 491.
[4] V, 13; I, 491.

written, some not written, some pertains to the faith, some to "ceremonies". He again insists that it is sufficient to assert that there are traditions, "sunt enim nonnulli qui traditiones esse negant". It was finally decided that six should be appointed, two from each section, to draw up the decree on Scripture and tradition. On the following day the legates write to Farnese,[5] telling him of the decision and add that the matter will be brought up for discussion on 26 February, in a general congregation. They again ask for a reply to the letter of 21 February which we have considered above.

In the general congregation of 26 February,[6] when Cardinal de Monte reported that his section had agreed to the acceptance of tradition in the same decree as the one dealing with the Sacred Scriptures, Cervino added that in his section they had insisted on the making of some distinction, viz. that only those traditions were to be accepted which "ab ecclesia receptae ad nos usque pervenerunt". These words appear to be the form in which the Cardinal thought the results of the discussion in his section could best be stated; but there is no trace of them in the records of the proceedings.[7] The phrase "ab ecclesia acceptae usque ad nos pervenerunt" cannot be said to be a very happy rendering of the distinction accepted in Cervino's section. It merely states a fact, but gives no foundation for the distinction; whereas le Jay had clearly laid it down that it was only tradition which pertained to the faith which was to be accepted as of equal authority with the Gospels. It is hard to resist the conclusion that even Cervino had not yet thoroughly appreciated the force of the distinction. He seems to have taken it as a distinction between tradition which was at that date obsolete and that which was still in use, and to have thought that this interpretation would be quite adequately conveyed by the phrase quoted above. That this was in fact his view may be seen from the words of Severolus[8] who represents Cervino as saying that certain fathers in his section had

[5] X, 395.

[6] V, 18 foll.; I, 33 foll.; I, 493 foll.; cf. II, 380.

[7] Massarelli in his diary speaks as if de Monte had referred to tradition in general, and not to apostolic tradition; while he reports Cervino as saying that apostolic tradition as such was to be accepted, not making the distinction which we know was made in the section over which he presided.

[8] I, 33.

maintained that tradition should not be accepted in general, lest we should be accepting what was by this time obsolete in the Church; "ne una cum aliis eorum traditionibus et obsoleta quaedam recipere videremur, veluti illud quod tradiderunt, a sanguine et suffocato abstinendum"—the very examples which le Jay had adduced.

Two other incidents contributed to make this congregation a lively meeting. Asturicensis returned to his old complaint that the fathers were wasting their time; according to him, the problem of Scripture and tradition was one of no difficulty, and could be settled in one—or, at most, two—congregations, whereas a whole month had already been given to the discussion of the question. Such a statement received its merited rebuke in a dignified speech of Cardinal Pole, who in so many words told him that he did not understand what was being done. The question of Scripture and tradition was the most important with which the Council could be engaged: it was impossible to meet the adversary, unless they had first armed themselves, and it was this which they were doing in the acceptance of these foundations of the faith. It was, however, an outburst of Clodiensis which caused the greatest commotion. Massarelli[9] calls him a revolutionary, a man who was always on the look-out for something new. Going much further than Asturicensis, he asserted that there was no need at all for the acceptance of even apostolic tradition, since everybody knew that the Scriptures contained everything necessary for salvation; and as for "ecclesiastical" traditions, he could in nowise endure their acceptance, as the Christian people was too heavily burdened with them—so many fasts, so many ceremonies, and he proceeded to lay it down that the Bull *Cantate Domino* of the Council of Florence was not really passed by the Council, but found its rightful place among the decretals. His first assertion drew down on his head the expostulations of many of the fathers, while the second received a full-dress refutation at the hands of Cardinal de Monte. It was eventually agreed that the "apostolic traditions" should be received in the decree on the sacred books, and that the six prelates already nominated by the three sections should be deputed to draw up this decree,[10]

[9] I, 495, 496.

[10] Cf. II, 380.

which was to be shown to each of the fathers separately and then approved in a general congregation. The six prelates named were the Archbishops Turritanus, Materanus, Armacensis, and the Bishops Feltrensis, Pacensis, and Bellicastrensis.

In a letter of 4 March,[11] Farnese reports that the Pope has approved the first of the two ways suggested as to future procedure; he in fact thinks that having commenced to define the foundations of the faith, the Council cannot omit all mention of "ecclesiastical" tradition, and the decrees of general councils. On 9 March,[12] the legates acknowledge the receipt of this letter, and lest Rome should think that they are wasting their time on questions not in dispute between Catholics and Protestants, they point out how certain books are called into doubt by both parties, and how there is no point on which the opponents lay greater stress than the rejection of tradition, with the intention of concluding that everything necessary for salvation is contained in the Scripture. On 14 March,[13] they report that the deputation has already presented two drafts of a decree, neither of which was satisfactory; it is therefore now engaged on the construction of another.

This third draft which, with certain important modifications, was finally accepted, was issued on 22 March. It came before the sections for discussion on 23 March. After some introductory words, the draft proceeded "[synodus] . . . perspiciensque hanc veritatem partim contineri in libris scriptis, partim sine scripto traditionibus, quae vel ipsius Christi ore ab apostolis acceptae vel ab ipsis apostolis Spiritu Sancto dictante quasi per manus traditae ad nos usque pervenerunt; orthodoxorum patrum exempla secuta omnes libros tum veteris tum novi testamenti, cum utriusque unus Deus sit auctor, necnon traditiones ipsas tamquam vel oretenus a Christo vel a Spiritu Sancto dictatas et continua successione in ecclesia catholica conservatas, quibus par pietatis debetur affectus, summa cum reverentia pro sacris et canonicis suscipit et veneratur". The decree then gives a list of the sacred books and adds, "Si quis autem libros et traditiones praedictas violaverit: anathema sit."[14] We have

[11] X, 406 foll.
[12] X, 413.
[13] X, 417.
[14] V, 31, 32.

an account of the discussion on this decree before the section under Cervino in the *Acta,* and in the diary of Massarelli.[15]

Several objected to the anathema, e. g. Pientinus, Fanensis, and Seripandus. Pientinus remarked that the deputies had gone beyond their commission in affixing it; moreover, as there was no means of knowing what were the traditions in question, how could anyone be punished for violating them? To this latter point, Feltrensis replied[15a] that the censure was not "latae" but "ferendae sententiae"; the former objection was not met. Many still wished to accept the "traditiones ecclesiasticae"; to these it was replied that in accepting apostolic tradition, the Council did not reject other traditions which might be considered in their proper place.

Bertinoriensis again pointed out that the question was not as to the nature of traditions or their number, but simply whether there were any traditions outside the sacred books. Senogalliensis[16] was afraid that in accepting tradition in this general way, the Council would be committed to what was now obsolete in the Church; but Feltrensis pointed out that the decree limited the traditions to those which were still present in the Church. Bellicastrensis replied in the same sense, adding that we do not receive even all the traditions which the Holy Spirit may at any time have given to the Church, but only those which have come down to us; though all come from the Holy Spirit, yet not all have been given to be permanent. And when Fanensis appealed to this changing of tradition as a reason for not accepting it with the same reverence as the sacred books, the same prelate answered by pointing out that the change itself must be ascribed to the Holy Spirit, from whom all tradition originally came.

This remark of Fanensis brings out the difficulties involved in the phrase of Cervino already discussed—that the Council received only those traditions which had come down to the Church. Such a form of words gives a merely empirical criterion of tradition, and also leaves the Council open to the

[15] V, 32 foll.; I, 521 foll.

[15a] Not altogether a satisfactory answer, as it merely defines the method by which the censure is to be inflicted, not the ground of its infliction (I, 522).

[16] It is strange to find this objection urged after the explanation given by Cervino in the general congregation of 26 February (cf. *supra*).

accusation of accepting something which may in future times be discarded. If it be asserted in answer to this objection, that this change itself would be due to the Holy Spirit, it would still remain true that tradition was not immutable, while the sacred books were; and hence it did not seem possible to receive tradition and Scripture with the same reverence and respect as coming with the same and equal authority.

It is nevertheless clear that the decree was intended to be understood in the sense of Cervino. Feltrensis, who was one of the deputies, explains it in this sense;[17] and le Jay himself[18] does not again insist on his distinction, but takes the word "tradition" to cover all apostolic tradition which has come down to the Church; it is tradition which refers to other matters besides faith, and which is subject to change. He adds that, in this sense, it is not possible to receive it with the same reverence as the Gospel; on his own former distinction he had explicitly stated that tradition was to be received with the same reverence as the Gospel. These words make it clear that he too did not interpret the decree in any other sense than in accordance with the explanation attached to the phrase of Cervino.

The general meaning and intention of this decree can be fairly easily seen by an inspection of its terms, and the answers of the deputies to the criticisms made on it in the course of this debate. It was intended as a kind of manifesto in declaration of the principles on which the Council intended to base its treatment of the various topics with which they were about to deal. Anything in the nature of a systematic statement of the subject matter of the technical treatise *De Locis Theologicis,* is not to be looked for, and was never envisaged by the Council. This indeed is obvious from the usual method of procedure of councils, and is, in this case, put beyond all possibility of doubt by the express words of the decree itself. "Omnes itaque intelligant . . quibus potissimum testimoniis ac praesidiis in constituendis dogmatibus et instaurandis in ecclesia moribus sit usura." The two chief principles are Scripture and unwritten tradition. This latter is apostolic, in the sense that the apostles were the original recipients of it, and the channel through which it has been communicated to the Church. In itself, it

[17] I, 522.
[18] V, 35.

is divine revelation which was made either by Christ Himself, or by the Holy Spirit. That this revelation when once given is immutable and inviolable does not seem to have been the thought of the deputies; they admit that part of it has been changed and become obsolete—but this also is to be ascribed to the Holy Spirit; this possibility, therefore, does not militate against the respect which such tradition merits, and which is due to it in virtue of its first origin—an origin which is identical with that of the sacred books. When it is said that this tradition is unwritten, we are to interpret this as meaning that it is not written in the sacred books; as Seripandus put it, it comes to us "per scripturam et observationem"[19] or again, in the words of the legates already quoted, "per manus".

On 27 March, another general congregation was held.[20] The anathema was again criticized. Senogalliensis wished to see it removed altogether, or at least only affixed to the rejection of the sacred books. Fanensis also thought it too severe to censure those who transgressed traditions. Bituntinus replied that it would be incurred not by mere transgression but by contempt of tradition: "verbum 'violare' non competere omnibus transgressoribus, sed contemptoribus tantum". To his statement that the word implied a censure "ferendae sententiae", Pientinus pointed out that the opinion of doctors was that in the text of Gratian which Bituntinus had cited, the word meant a censure "latae sententiae". Not only, however, the anathema, but the contents of the decree were severely criticized. The attack was well conducted by Fanensis. He maintained that it was monstrous to say that the sacred books and tradition were to be received "pari pietatis affectu", seeing that there were such fundamental differences between them. The former were unchangeable, but the latter were not; and had, in fact, been changed by the Church. The fact that both proceeded from the same Holy Spirit was no valid reason for accepting them with the same reverence, since all truth came from the Holy Spirit, and yet not every writing containing truth was to be received as of the same authority. Again, if we accept tradition in the manner suggested in the decree, we shall lay ourselves open to the reproaches of the heretics, that

[19] V, 33.

[20] V, 39 foll.; I, 38-40; I, 528; II, 381.

we accept just those which we like, and reject the rest; and he cited examples of traditions which certainly came from the apostles, and which the Church had rejected or allowed to fall into disuse. And if it be replied that the decree accepts only those which have come down to us, and not all apostolic tradition, they will answer that it is through our fault that certain traditions have disappeared, and therefore it is true to say that we accept only those which we choose to accept. These criticisms of Fanensis appear to have gained support from many of the fathers. Bituntinus, one of the deputies, took up the cudgels on behalf of the decree. He defended the phrase "pari pietatis affectu" on the ground that the origin of tradition and Scripture was the same, and moreover, though all truth came from the same source, it did not come in the same way, and in such a special manner as did tradition and Scripture, "non tamen in universum neque id specialiter spiritu sancto inspirante, ut in traditionibus et scripturis". On the very important point as to the changing of tradition, he noted that it was not sufficient to say that certain of the apostolic traditions had been changed; for not everything which the apostles had said, and handed down, was so handed down as to be perpetually recognized in the Church—some indeed were so handed on, e. g. what pertained to faith, some were only of a temporary nature, others were matters of counsel; hence there was no reason for surprise if some traditions had been changed. The force of this reply cannot be denied; it implies that the decree does not refer only to those things which pertain to faith—otherwise he would have said that no change had taken place; we must understand him as saying that the decree accepted tradition in general—and always apostolic tradition—which has come down to us, admitting the fact of change, but explaining it by means of his distinction in the nature of those things which constituted the matter of tradition. This still leaves it open to the opponents to say that they are accepting tradition which may in the future be changed. But as with regard to such changes in the past, the answer is that the future changes will be in accordance with the will of the Holy Ghost, who did not intend that all that the apostles handed down, should be permanent in the Church. This position meets the objections of Fanensis, but it makes it impossible

to maintain that the decree is dealing only with matters which pertain to faith. Its scope is much wider.[21]

The discussion had been prolonged far into the night, and as no decision could be reached, Cardinal Cervino, who was presiding in the place of de Monte, who was suffering from gout, determined to put an end to the meeting. He suggested that the points on which the fathers had touched should be noted down, so that they might later have an opportunity of recording their opinions on them by "placet" or "non placet", and so the view of the majority should be accepted, if this seemed good to the fathers.[22] This proposal was accepted and so, with the promise that the points at issue should be collected under various heads, and sent to each father for his consideration, in order that at the next meeting he might be prepared to record his opinion without further discussion, the congregation broke up.[23]

Accordingly a list of fourteen questions was sent round on 29 March.[24] With regard to tradition the following are to be noted; *question 6*—should the decree confine itself to acknowledging the existence of tradition, or should it also impose their acceptance? *question 7*—should the words "quibus par debetur pietatis affectus" be deleted, and others substituted "quae debitam utrisque reverentiam adhibendam exprimant"? or *question 8*[25]—should these words be retained, and others added to explain that "par pietatis affectus" is due to those traditions which pertain to dogma, as to those dogmas which are contained in the Sacred Scripture, and similarly with regard to "mores"? *question 9*—is the anathema to be retained in the case of both books and tradition? Of the questions here noted, the third, i. e. question 8, is by far of the greatest importance. It shows that the criticisms of the decree in its original form had not been without effect. Undoubtedly, the

[21] I, 39, 40.

[22] I, 40.

[23] I, 529.

[24] V, 41, 42; cf. X, 441. The Cardinal legates writing to Farnese, by an obvious inadvertence, put the number as thirteen.

[25] The actual text of the question is: "8. An vero illis verbis suo loco manentibus ille modus loquendi temperari debeat, addendo aliqua verba, quae hunc sensum exprimant, ut illis traditionibus, quae ad dogmata pertinent, par pietatis affectus debeatur, qui illis dogmatibus quae in scriptis exprimuntur. Et eodem modo proportione in eis quae ad mores pertinent, singula singulis referendo."

chief difficulty had been that it was accepting, under the term "tradition", a vast mass of ill-defined matter; his suggestion now reduces the question to tradition concerned with "fides et mores" and expresses an exact parallel between the authority of tradition and Scripture in both. Whether the point in question be immutable — a question of faith, or mutable — a question of "morals", whatever authority belongs to Scripture is also vindicated for tradition. This vital amendment stood, of course, so far only in the form of a query; but the mind of the legates is fairly clear as to the desirability of accepting this suggestion. All through the discussion the retention of the phrase "par pietatis affectus" had been insisted on; they are now, however, ready to admit the insertion of some words to make quite clear the sense in which it is to be accepted.

A general congregation, at which the fathers were to record their opinions by "placet" or "non placet", was held on 1 April.[26] On the question, whether the anathema was to refer to both Scripture and tradition, or only to Scripture, the majority was overwhelming in favor of the former; but as to the wording of this censure, there was a certain difference of opinion. In consequence of the criticisms already leveled against the word "violaverit", there was a majority of about three to one in favor of its rejection. In its place were suggested phrases which were intended to make it clear that the censure was to be incurred only by deliberate and contumacious denial or rejection of tradition. Senogalliensis proposed, "Si quis . . . traditiones . . . negaverit aut illis pertinaciter contradixerit, anathematizetur". The General of the Augustinians (Seripandus) and Asturicensis, voted in the same sense. Pientinus, who had led the opposition to the anathema, wanted "qui dixerit non esse traditiones". Bellicastrensis wished to read "non susceperit". The General of the Minors proposed "negaverit" vel "contempserit". The Council was also all but unanimous in thinking that the decree should not confine itself to the statement that there are traditions in the Church, but should also explicitly say that they are to be received. Again, there was a majority of about three to one in favor of the words "par pietatis affectus"; those who rejected these words were fairly unanimous in proposing the phrase "similis

[26] V, 43-47; I, 40, 41; I, 532; II, 381.

affectus"; a few wished to leave the matter rather more vague, reading, "debitam reverentiam" or the equivalent—words which left untouched the question as to the relative authority and claim to respect of Scripture and tradition.

The essential question, however, was the meaning of the word "tradition"; and it is surprising to find that, on this point, the opinions of the fathers were almost equally divided. Or, to speak more accurately, only half the fathers gave any positive opinion on the question; and among these opinion was almost equally divided. Those who accepted the suggestion that explicit mention should be made of faith and morals as the matter of tradition to be received, almost all explicitly followed Senogalliensis. Fortunately, we have his votum in full: "confitemur traditiones Christi et apostolorum esse in ecclesia, tam de fide quam de moribus, quae usque ad nos continua successione pervenerunt, easque . . . simili pietatis affectu . . . amplectimur".[27] Aquensis, Cavensis, Castellimaris, Fanensis, Bituntinus, Asturicensis, Seripandus, accepted this suggestion of Senogalliensis as it stood. Armacanus voted in the same sense, as did also Panormitanus.

Before the general congregation of 5 April, the decree was remodelled in accordance with the views of the majority expressed in the congregation of 1 April.[28] Unfortunately, we do not possess this revision; but, in the diary of Severolus, it is stated that the anathema had been recast in the following shape; "Si quis autem hos libros non receperit, vel traditiones ipsas pertinaciter contempserit, anathema sit". He adds that the rest of the decree had been very little altered, "Reliquum vero decreti parum omnino immutatum fuerat".[29] It also appears from the discussion on 5 April, that two points suggested by Senogalliensis had not been incorporated in the revised decree. In his votum of 1 April, he had inserted a phrase to the effect that such traditions as had fallen into desuetude, should be brought back into use. This suggestion was not accepted. Again, he had wished to read "simili pietatis affectu"; but it is clear from the proceedings on 5 April, that the original word "par" had been retained. With

[27] V, 55.
[28] I, 41, 532.
[29] I, 45.

regard to this phrase Clodiensis said that it was "impium". This was taken by some to mean that the whole Council deserved this name, and there was a general outburst of indignation against Clodiensis. He explained, however, that that was not the meaning of his words; and he apologized if he had offended anybody, adding that the word referred to the decree, and that as his opinion had not been met by any arguments, he had a perfect right to state it; when the question had been settled by the Council he would submit.[30] Others also, but in more measured terms, voted against the phrase, e. g. Fanensis, and Bergomensis. Although he had suggested in its place "simili", Senogalliensis appears by now to have withdrawn his opposition to "par"; at least he was silent as to this point. As we have just seen, the censure in the matter of both books and tradition was still in the form "anathema sit" i. e. it was to be incurred "ipso facto", and not after process of law. Senogalliensis, Seripandus, Austuricensis, and Clodiensis, had wanted to have a censure "ferendae sententiae", i. e. one to be incurred only after due trial and condemnation. This, suggestion, too, had not been accepted in the revised decree. Pientinus, who had been the first to raise his voice against the anathema, Claramontanus, Bergomensis, and Senogalliensis again refused to accept it. At this late hour Austuricensis again demanded the inclusion of "ecclesiastical" tradition.

On 6 April,[31] the different sections met.[32] In that under the presidency of Cervino, the chief question discussed was the phrase "pari pietatis affectu". Cervino presented for the consideration of the fathers a form of the decree which he said had been slightly changed in some points but not in essentials. Here, again, we have not this revised decree, but it is clear that it contained the word "simili" not "pari". This change was rejected almost unanimously, on the ground that the majority of the Council in former congregations had already accepted "pari", and therefore it was necessary to retain the word. This opinion is worth noting, especially as it was maintained

[30] Cf. X, 443. Cervino to Farnese: V, 71; I, 45; II, 382.

[31] V, 76; I, 47; I, 533.

[32] Pratanus says that in the three classes, acceptance of the decree was practically unanimous (II, 382).

in face of the obvious wish of Cervino, whose opinions had so much weight in the Council. Cardinal Giennensis, Bishops Aquensis, Panormitanus, Senogalliensis, Feltrensis, Torcellanus, Chironensis, St. Marci, Bellicastrensis, Bertinorensis, and the procurator of Augustensis, all voted for "pari" as the word accepted by the majority. Pientinus was indifferent as to "pari" or "simili", while the General of the Servites rejected both words. A demand for the inclusion of "ecclesiastical" tradition was again made by Bellicastrensis, but Cervino convinced him that it was out of place. The sacred books and apostolic tradition came from the same source "idem auctor", while these other traditions were "aliunde". Moreover, the majority had decided not to treat of them in this decree.

On 7 April, a general congregation was held in which again the phrase "pari affectu" was submitted for approval.[33] It was accepted by an almost unanimous vote; the *Acta* indeed say it was received by all; but Severolus states that there were one or two dissentient votes. It was decided to publish the decree on the following day.

If we now compare the decree in its final form, as published on 8 April, 1546 and in its original form, we shall find that, putting aside a change of order by which the anathema was finally placed after the catalogue of books of Sacred Scripture, there are two additions which interest us, and one change, namely, the actual wording of the anathema. The two additions are: the word "disciplinam" — "perspiciensque hanc veritatem et disciplinam contineri", and the phrase "tum ad fidem tum ad mores pertinentes". The former has left no trace in our sources; but, as we have seen, the latter is the fruit of long discussion. It seems to have taken its place in the decree after the general congregation of 1 April, when the deputies were entrusted with the task of emending the decree in the light of the opinions of the majority expressed in that meeting. The change in the anathema, which is now threatened only for contumacy, was also made on account of the storm of protest which greeted the excommunication in its original form.

And here we must leave the decree on tradition. There is indeed another change of great interest, but not clearly ger-

[33] V, 83; I, 47, 533; II, 382.

mane to our present purpose. The phrase "pro sacris et canonicis" was, in the original form of the decree, applied both to tradition and to the Sacred Scriptures; in the final form it is applied to the latter only. A full examination of this point would take us too far afield; but we may be allowed to suggest that the fathers at once saw that the wording of the decree was faulty, and neglecting the grammatical implications of the construction, understood it in the light of previous discussions in which the phrase was considered in relation to the Sacred Scriptures only.[34] Some such hypothesis would explain the fact that in the accounts of the examination of the decree we fail to find any evidence of a decided opinion that the phrase should be used only of the Scriptures; the point was so obvious that the Fathers were not concerned to state it explicitly.

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[34] This suggestion is supported by the fact that in several versions of the early form of the decree which have come down to us in a fragmentary condition, the phrase is not applied to tradition; cf. V, p. 32, note 1.

Analecta

ACTA PII PP. XI.

Titulo et Honoribus Basilicae Minoris Augetur Templum S. Josaphat Episcopi et Martyris, in Civitate Milwaukiensi.

Pius Pp. XI.

Ad perpetuam rei memoriam.—Archiepiscopali in urbe Milwaukiensi templum exstat insigne Deo dicatum in honorem Sancti Josaphat Episcopi et Martyris; eidemque templo adnexa est animarum cura pro linguae polonicae christifidelibus, quae Fratribus Minoribus Conventualibus e religiosa provincia Sancti Antonii Patavini in America septentrionali concredita est. Nunc autem tam Milwaukiensium Archiepiscopus quam Sinus Viridis Episcopus, qui eandem Sancti Josaphat ecclesiam consecravit, una cum Ministro provinciae S. Antonii Patavini praefatae ex Ordine Fratrum Minorum Conventualium, atque etiam cum Procuratore generali laudati Ordinis Nos edocent Milwaukiense ipsum S. Josaphat Episcopi et Martyris templum amplitudine, structura praenobili, conspicuis artis operibus excellere, ita ut non modo inter archidioecesis Milwaukiensis praecipua sacra aedificia, sed totius quoque Americae Septentrionalis merito adnumeretur. Adiectus ecclesiae est item Ordinis conventus, in quo numerosi vivunt Fratres Minores Conventuales, qui sollerter nitideque incumbunt in paroeciale

ministerium, magno cum decore in templo eodem sacra implent munera, ac functiones liturgicas peragunt. Quapropter, cum praedicti viri enixas Nobis preces adhibuerint ut ecclesiam ipsam, quamvis eadem sit recentiore tantum tempore largitionibus conspicuis a Fratribus memoratis in paroecia collectis exstructa, titulo ac dignitate Basilicae minoris honestare dignemur: Nos, animo repetentes illud S. Josaphat templum in Foederatis Americae Septentrionalis Civitatibus verae pietatis esse Polonorum monumentum, huius anni Jubilaeo sacri occasione, benevolentiae Nostrae erga Polonos ipsos itemque sollertes erga Sodales Minores, quibus ecclesia est credita, significationem exhibendam ultro libenterque existimavimus. Quae cum ita sint, conlatis consiliis cum venerabilibus fratribus Nostris Sanctae Romanae Ecclesiae Cardinalibus, qui sacris tuendis ritibus praepositi sunt, ecclesiam in honorem Sancti Josaphat Episcopi et Martyris Deo dicatam in civitate et archidioecesi Milwaukiensi, conventui continentem Ordinis Fratrum Minorum Conventualium provinciae Sancti Antonii Patavini, Basilicae minoris titulo ac dignitate decoramus, privilegiis atque honoribus illi attributis, quae iuxta Apostolicas dispositiones templis hoc titulo auctis de iure competunt. Contrariis non obstantibus quibuslibet.

Haec concedimus, decernentes praesentes Litteras firmas, validas atque efficaces semper exstare ac permanere, suosque plenos et integros effectus sortiri atque obtinere, illisque ad quos pertinent sive pertinere poterunt, nunc et in posterum amplissime suffragari, sicque rite iudicandum esse ac definiendum, irritumque ex nunc et inane fieri si quidquam secus super his, a quovis, auctoritate qualibet, scienter sive ignoranter attentari contigerit.

Datum Romae apud Sanctum Petrum, sub anulo Piscatoris, die x m. Martii an. MDCCCCXXIX, Pontificatus Nostri octavo.

P. CARD. GASPARRI, *a Secretis Status.*

DIARIUM ROMANAE CURIAE.

PONTIFICAL APPOINTMENTS.

Assistant to the Pontifical Throne.

21 June: The Right Reverend John J. Swint, D.D., Bishop of Wheeling.

Protonotaries Apostolic ad instar participantium.

27 April: Monsignor Charles Dauray, of the Diocese of Providence, Rhode Island.

5 August: Monsignor James H. Ryan, of the Diocese of Indianapolis, Rector of the Catholic University of America.

8 August: Monsignor John A. Duffy, of the Diocese of Newark.

Domestic Prelates of His Holiness.

27 April: Monsignori Peter A. Foley, Adelard Laliberté, John F. Sullivan, James P. O'Brien, of the Diocese of Providence, Rhode Island.

8 June: Monsignori John M. Mogan, Francis T. Sullivan, Timothy G. Abbot, of the Diocese of Nashville.

10 July: Monsignori George G. Giglinger, Charles J. Donohoe, James W. Gillespie, of the Diocese of Davenport.

25 July: Monsignor Patrick J. McCormick, of the Diocese of Hartford.

31 July: Monsignor John J. Hunt, of the Diocese of Detroit.

2 August: Monsignor Bernard McCabe, of the Diocese of Middlesborough, England.

8 August: Monsignori Edward J. Ellard, Vitus Masnicki, Jules Manteuffel, Timothy M. Donovan, of the diocese of Newark.

9 August: Monsignor William M. Hart, of the Diocese of Rochester.

9 August: Monsignori Henry Ward, Maurice Edmund Bric, Thomas A. Roche, William F. Dittrich, of the Diocese of Trenton.

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

OUR ANALECTA.

The Roman documents for the month are:

APOSTOLIC LETTER raises the Church of St. Josaphat, Milwaukee, to the title and honors of a Minor Basilica. (In our issue of January, 1928, the status of minor basilicas was discussed in detail.)

ROMAN CURIA publishes officially recent pontifical appointments.

CATHOLIC SCHOOLS AND RELIGIOUS VOCATIONS.

To the Editor, THE ECCLESIASTICAL REVIEW.

In the matter of vocations we are confronted with a striking anomaly. Our schools are not furnishing the numbers we had reasonably hoped for.

As far as protection, instruction and influence can contribute to religious fervor and lives of spirituality, we had a right to expect evidence of the most satisfactory results in the young people who have gone through our Catholic schools. Few there are anywhere on earth for whom so much is done. Results, generally speaking, may be altogether in keeping with the efforts made and opportunities offered; but in the numbers aspiring to the religious life, it must be acknowledged, there is considerable disappointment.

No one, I think, will gainsay the statement that a Catholic school, under almost any circumstances, should from decade to decade furnish religious vocations sufficient to keep the school staffed. This is not asking very much. And if this can be admitted as a fair demand under ordinary circumstances, something more should be expected from a highly organized parish school system, such as obtains now in almost every city of any importance.

But what do we actually find nowadays where these favored conditions exist? A universal dearth of religious teachers. The proportion of lay teachers engaged in parish schools is increasing year by year. Pastors are clamoring for more sisters on their staffs and superiors of religious congregations are everywhere clamoring for more postulants.

The condition suggests a pertinent and at the same time pointed question. Is there a city in America whose parish schools give to teaching communities as many postulants as will be necessary to continue the work of the Catholic schools of that city? Over and over I have heard this question answered in the negative. Among religious themselves it is not uncommon to hear that no such city can be named.

What is the explanation? Is there something gone wrong or were we just wrong in our original calculations? Should we from the commencement have understood that, while small country parishes, even without Catholic schools, may furnish religious vocations in goodly numbers, only a limited number can be expected from city parishes with highly equipped schools, for the simple reason that they are city parishes?

PAROCHUS.

A WRONG ADJECTIVE FOR DIOCESAN PRIESTS.

To the Editor, THE ECCLESIASTICAL REVIEW.

In one of the retreats which Cardinal Mercier conducted for his priests he began a sentence thus: "Secular priests — oh, what a villainous word to apply to priests!"

Recently the use of this adjective was discussed in France, first by *L'Ouvrier de la Moisson,* and later in other ecclesiastical periodicals. The *Bulletin des Anciens Elèves de Saint Sulpice* had this paragraph: "The adjective *secular* has done us very great harm. It makes a bad impression on Christians of to-day. *L'Ouvrier de la Moisson* has good reason for substituting the adjective *diocesan.* But the use of *secular* will continue for a long time, and a strange commentary will sometimes accompany it. It will be said that the secular clergy deserves to be so styled, and that for several centuries (and at times the date is indicated) secular priests have been in a state of decadence, having renounced the ascetic as well as the community life!"

Once in conversation with a Protestant friend who asked whether a certain priest was a member of a certain Order, I replied: "No, he is a secular priest". My Protestant friend said: "That seems to be a peculiar way to classify priests".

EPISCOPUS.

WHY WE ARE USING AN INFERIOR CATECHISM.

To the Editor, THE ECCLESIASTICAL REVIEW.

Is there any serious objection to the proposal that text books of religious instruction be selected by the teachers of Catholic schools? This, of course, supposes that the choice be always made from such works as have been duly approved by ecclesiastical authority.

The orthodoxy of its contents, the soundness of its doctrine once assured, the task of selection resolves itself into a decision upon its pedagogic merits. Now, whether we always realize it or not, the whole issue turns upon this latter feature. As between two or more text books submitted for examination, there never is any question regarding the doctrines contained. Always that has been carefully looked to beforehand. When any given catechism is recommended in preference to another, it is always because of its pedagogy, of its method. Similarly, whenever some other book of religious instruction has been flatly condemned, it has always been because of its faultiness in pedagogy or method, never because its teachings were heretical. For a number of years religious publications have teemed with objections to catechisms adopted or in use in different countries, or different sections of countries. Sometimes the criticism has been uncompromising and severe.

Another contention can be rigidly sustained. *When the pedagogic merits of a text book constitute the point at issue, teachers are the competent judges,* not any person or persons with no training or experience in the art of teaching. In the selection of text books for secular studies, grammar, history, mathematics, etc.—what possibility is there of the Education Department in any country intrusting the responsibility to a commission made up of men eminent in law, medicine, engineering, banking and business? Despite the outstanding ability of the personnel of such a commission, would not their incompetency for the task be conceded in every quarter?

Similarly, we should not be reflecting on anyone's ability, education or record in maintaining that members of the clergy generally are not teachers, either by training or experience. With a few exceptions they have not chosen teaching as a life work, they have had no training in pedagogy, they have made no study of method, and, save in a limited sense, their regular duties do not drill them in the exercise of this art. Especially in all that is necessary for success in the work of primary schools, their opportunities bear no comparison with those afforded the religious, brothers and sisters, who are devoting their lives to this cause. No one feels called upon to dispute the assertion that, barring a few exceptional cases here and there, it is these same brothers and sisters who are especially interested in the religious instruction of children, who drill them in their catechism lessons, who are constantly inquiring into new methods of doing this still more effectively and who are intimately familiar with the character of every text book available. They surpass us in the knowledge and application of method not less than we can justly claim to surpass them in the knowledge of dogma. Is there any great difficulty, therefore, in deciding which of these two classes, clergy or Catholic teachers, is the more competent to pronounce upon the pedagogic merits of a catechism?

One might go further and try to visualize the public schools of the United States and Canada if the entire teaching profession were excluded from any voice in the selection of text books to be used therein, if their respective governments insisted on this being the function or privilege of bodies with neither training nor experience in teaching. It would not be difficult to imagine the unceasing barrage of criticism through every medium available, the violent protests, the unqualified censure, the charges of stupidity and unreasonableness. Nor should we be slow even ourselves in concluding that the efficiency of the schools must be greatly impaired in consequence.

Still, something very similar has regularly obtained in our system of prescribing text books of religious instruction for Catholic children. Because we who know theology must be consulted, must exercise authority that soundness of doctrine be safeguarded, it has been assumed that we alone must also pronounce upon the pedagogical merits of religious text books.

Of course, just how four years in theology could supply the qualifications attained in a long and successful experience of teaching no one has risen to explain. But, in any case, the choice of religious text books has fallen to us; we have not hesitated to exercise it; and as a consequence the catechisms adopted in the United States and Canada, as well as in Ireland, England and Australia, are the most unpedagogic text books in print. As text books for the use of children they cannot be defended on any score. An otherwise more successful experience of fifty years in parish school administration has made no improvement in these. We are still plodding along with catechisms shamefully defective for the one simple reason that we have always had the choosing of them. If, for the last quarter of a century, this choice had rested with a body of successful teachers or a commission chosen from successful teachers, can anyone doubt that the results would be immensely more satisfactory?

In every other department of study our schools have gone on constantly improving in a manner worthy of the highest admiration. Our teachers have learned their art and miss no opportunity of learning more and more about it. Text books in practically every other branch of study—the work of our teachers in different quarters—compare favorably with the best offered anywhere. Meanwhile, the same teachers must submit to the ordeal of conducting catechism classes with a text book which violates and ignores every principle of child instruction.

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THE PRIEST AND MARRIAGE CERTIFICATES.

The article which discussed this question in our October number has brought us many letters highly commending the proposal that the clergy should do what is in their power to encourage those who are about to marry, to exchange their physicians' certificates of health. One such letter is reproduced below:

To the Editor, THE ECCLESIASTICAL REVIEW.

God bless you for what you published in the REVIEW for October on marriage certificates. For years this thing has been a nightmare

for me in my work as a priest. What to do and what to say to the good souls who come and lean on one's work as an oracle is a riddle hard to solve.

I hope that the gathering of the heads of the Church in General Council which now and again fame tells us is near will take up and act upon this burning problem. Affinity, Public Honesty, even Crime, as impediments to marriage seem as nothing looked at in contrast with this monster of evil. Lepers may marry and low-down beings in the scale of living, and our Church is slow and careful, rightly, in making laws or changes that may do more harm to the race than good; sin in the soul is more to be feared and more deadly in the long run than wrecks that are of the body. Sin is not blotted out by man-made laws, and even politics come in for their share in the frightful orgy when rulers and governments make void the efforts of the Church.

But there must be some way out and the Church is big enough and has wisdom enough I believe to find it.

What you write should be spread over the English-speaking world in booklet form. The Truth Societies here and in London could do it. I am sending you more than I can easily afford for this purpose, with the plea that you take up the work.

SACERDOS.

THE "JUDICA ME" AT MASS.

Qu. Why is the Psalm "Judica me" omitted at Requiem Mass and during Mass at Passiontide?

Resp. Father Gihr gives the following reason: "The Gloria Patri with the Psalm "Judica" is omitted in all Requiem Masses and in all the Passiontide Masses from Passion Sunday to Holy Saturday. The reason for its omission is justly founded on the contents of the Psalm, and on the character of the Masses. For this Psalm seeks to banish sorrow and sadness from the soul ("Quare tristis es, anima mea, et quare conturbas me?"), to awaken a joyful mood in him who prays; therefore, it is proper to omit the Psalm at a time when the heart should be penetrated with profound sorrow, painful sadness and intense compassion, as is supposed to prevail in Requiem Masses and the Masses of Passiontide."

In his interpretation of the meaning of this Psalm, the following extracts bear upon the question:

"The principal reason for incorporating this Psalm into the prayers recited at the foot of the altar at the beginning of

Mass is, without doubt, contained in the fourth verse: 'I will go up to the altar of God.'. . . This verse is also recited with propriety in those Masses in which the Psalm itself is omitted. The Milan liturgy has in the prayer at the foot of the altar merely the Antiphon Introibo without the Psalm 'Judica' . . . . The prominent tone of this Psalm is one of joy and happiness in God; for the expectation of salvation, the fervor of faith and hope triumph at last over every sorrow and sadness—and exult joyously in the 'Gloria Patri' and in the repetition of the antiphon 'Introibo'".—(Gihr, *The Mass,* pp. 351-356.)

Abbot Schuster, in treating the liturgy of Passion Sunday says: "Psalm xlii, 'Judica me', is omitted at the beginning of the Mass, but this is not a very ancient custom, nor has it any special significance, for the prayers which the priest now recites at the foot of the altar before beginning the Introit were first introduced into Frankish countries about the eighth century. As in to-day's Mass the 'Judica me' is sung at the Introit, it is therefore omitted previous to the Confession before the priest goes up to the altar."—(Ildephonso Schuster, *The Sacramentary,* Historical and Liturgical Notes on the Roman Missal, in 9 volumes. English translation, vol. II, p. 146.)

WATER NOT BLESSED AT OFFERTORY.

Qu. Why is the water not blessed at the Offertory just before it is mingled with the wine at Requiem Mass?

Resp. At Requiem Mass the water is not blessed at the Offertory before being mingled with the wine, because the omission of the blessing is a sign of grief.

WHY MISSAL IS NOT KISSED AT REQUIEM MASS.

Qu. Why is the Missal not kissed at Requiem Mass after the reading of the Gospel?

Resp. As a sign of grief, the liturgical kiss of the celebrant's hand and of the objects presented to him, and likewise of the Missal after reading the Gospel, is omitted at a Requiem Mass.

PRAYER AFTER "AGNUS DEI" AT REQUIEM MASS.

Qu. Why is the first of the three prayers after the "Agnus Dei" omitted at Requiem Mass?

Resp. The first of the three prayers after the "Agnus Dei" is omitted in Requiem Masses because it is a preparation for the "kiss of peace", which is not given at such Masses. This reason is obvious if we recall to mind the first words: "Domine Jesu Christe, qui dixisti Apostolis tuis: *Pacem relinquo vobis, pacem meam do vobis*", etc.

Father Gihr says: "In the liturgy for the dead the Church is entirely engrossed in her care for the departed and therefore omits in all Requiem Masses also the preceding petition for peace for all present ('dona nobis pacem') and the prayer for peace for the entire Church."

Fortescue says: "This is a prayer connected with the kiss of peace, now coming between the formula: 'Pax Domini' and the actual kiss. It does not occur in many mediaeval missals; nor does Micrologus know it. Durandus mentions it. It falls out with the kiss at Requiems."—(*The Mass*, p. 382.)

Although this prayer is closely followed by two others, there is really little connexion between them. The latter form the proximate preparation for the celebrant for Holy Communion. The first prayer has a distinct history, and hence may be omitted without destroying any continuity of thought.

This prayer is called the Prayer for Peace (Oratio pro pace vel ad pacem). As Fortescue remarks, it is now connected with the Kiss of Peace. This ceremony comes down from Apostolic times. Its original place was perhaps earlier in the Mass, at the beginning of the liturgy of the faithful, but later was moved back to the "Pax Domini sit semper vobiscum". Still another dislocation has removed it to after the Agnus Dei and the "Oratio ad pacem", its present place. Among these various formulae of peace there is an evident connexion, and in Masses of Requiem three of them are omitted: the last petition in the Agnus Dei, the kiss of peace and the prayer. This omission is natural and logical, since the mind of both celebrant and people is focused upon the departed and not upon earthly or personal peace.

St. Thomas Aquinas explains the omission of the Kiss of Peace in Requiem Masses: because "sacrificium offertur non pro pace praesenti, sed pro requie mortuorum".

The Agnus Dei was originally introduced to fill up the time of the fraction. The Liber Pontificalis says that Pope Sergius I (687-701) "ordered 'Agnus Dei qui tollis peccata mundi miserere nobis' to be sung by clergy and people at the time of the breaking of the Lord's Body." At first it was sung once. Then once by the people and again by the clergy. The number two would naturally lead to three. The addition to the third part of "Dona nobis pacem" is found in the twelfth century. In the same century the present formula as used in the Requiem Mass is found.

Since it is the wish of the Church that both priest and people should pray especially for the departed souls in all Masses of Requiem, all thoughts, however holy, which would destroy such sentiments, are banished from the liturgy. Hence the Prayer for Peace, together with the Kiss of Peace, is naturally omitted.

"MISERERE NOBIS".

Qu. What explains "Miserere nobis"?

Resp. Latin writers of the classical period put in the genitive the complement of the verb *misereri.* They would say "miserere *nostrî*" or "*nostrûm*". It is only after the golden age of the Latin tongue that the complement of *misereri* began to be put at times in the dative: "miserere nobis".

"DOMNE" AND "DOMINE".

Qu. In the office at the beginning of Compline we have, "Jube, domne, benedicere". Why the form "domne"? Why in the private recitation of the Office is the form "Jube, Domine," used? Why is it that a bishop, about to read the last lesson, is directed to use the form "Jube, Domine, benedicere"?

Resp. "Domne" refers to the celebrant who presides at the Office. On the contrary, "Domine" calls upon the Lord Himself. Hence, when the Lector at Compline asks the presiding priest's blessing, he calls him "Domne". On the con-

trary, in the private recitation of Compline or Prime, or when a bishop recites the ninth lesson of Matins, the blessing is asked of God Himself, by the words: "Jube, Domine, benedicere".

THE BISHOP'S MANIPLE AT MASS.

Qu. 1. At Mass said by a bishop, why is the maniple not put on until after the Confiteor is said at the beginning of the Holy Sacrifice?

2. Why is the maniple put on by the bishop with the other vestments at Requiem Mass?

Resp. 1. The maniple "per quem designatur fructus bonorum operum" is more fittingly put on the forearm of the bishop after he has said the Confiteor and has asked God's mercy for his own sins.

2. Requiem Masses have a ceremonial more simple, less pompous, than festival or even ferial Masses. This explains why the bishop at a Requiem Mass takes all the sacred vestments at the same time.

"PAX VOBIS" SAID BY BISHOPS.

Qu. 1. Why in Pontifical Masses does a bishop say, before the oration of the Mass, "Pax vobis", while he says "Dominus vobiscum" at the Offertory and at the Post-Communion?

2. Why does he say "Dominus vobiscum" instead of "Pax vobis" in Masses in which the Gloria is not said or sung?

Resp. 1. The "Pax vobis" of the bishop before the Oratio of the Mass is a reminder of the salutation of Christ risen when he appeared to His Apostles in the "upper room".

St. Thomas (Summa: 3, q. 83, a 5 ad 6) explains this usage of bishops when celebrating Mass on festal days by the fact that our Lord, after His resurrection, so addressed the Apostles; and as the bishops are the representatives and successors of the Apostles, they carry on and distribute the special blessing of the Master: "Peace be to you."

In the tenth century, the words, "Pax vobis", became a festive, joyful formula of salutation, and consequently they were never used on days of penitential character.

Gihr also calls attention to the fact that, "Pax vobis" is said only on those days on which the Gloria is recited in the Mass,

and he notes the connexion between this salutation and the Hymn of the Angels, in which peace is one of the predominating notes.

When the "Gloria in excelsis" was first introduced into the Roman Mass, the Pontiff, and later the bishops, were the only ones permited to recite or chant it. As the "Pax vobis" is intimately connected with the "Gloria", only the Pontiff and bishops used this formula. When the priests began to say the Gloria about the eleventh century, they did not presume to address the people with the "Pax vobis", since from early times this blessing was regarded as peculiar to the episcopal office.

Innocent III gives the following reason: The bishops alone have the plenitude of the priestly power; their blessings are naturally of greater value than those of priests, and consequently it is most fitting that they should bless the people with the very words of our Lord Himself, "Pax vobis", which formula was first pronounced in the presence of the first bishops of the Church.

2. The "Pax vobis" is replaced by "Dominus vobiscum" in pontifical Masses where the Gloria is not said, because such Masses are of a less solemn or less joyful character.

WHY CREED IS NOT SAID IN ALL MASSES.

Qu. Why is the Creed not said in all Masses?

Resp. The Creed is prescribed at Mass only when there is a special reason for it, as Wapelhorst remarks (editio decima, page 424, third line): "Certis diebus recitatur: ratione *mysterii,* ratione *doctrinae* et ratione *celebritatis",* i. e. the Creed is recited at Mass on certain days, on account of the mystery commemorated, or in order to instruct the faithful gathered to satisfy the precept of hearing Mass, or on account of the solemnity of the feast celebrated. For these reasons, the Creed must be said at Mass every Sunday, on every feast of our Lord, of the Blessed Virgin, of Angels, Apostles and Evangelists, of Doctors of the Church, of Patrons and Title of a parish, during all privileged octaves, etc.

WHY PARTS OF PONTIFICAL MASS ARE SAID AT THRONE.

Qu. Why does a bishop say the Introit, Epistle, Gospel, etc. at the throne?

Resp. To answer this question satisfactorily, it is necessary to recall the general outline of the history of the Mass. We deal of course with the Roman rite only. The Pontifical Mass as said to-day is our best representation of the Papal Mass of the eighth century, the golden era of the liturgy. Our Low Mass, Missa Cantata, and Solemn Mass are merely adaptations. Although essentially the same, they necessarily omit many of the ceremonies of the ancient liturgy. The Papal Mass of the eighth century was the result of an earlier liturgy, which was made up of two distinct parts: the Mass of the Catechumens and the Mass of the Faithful. The latter corresponds to the offertory, consecration and communion of our present Mass and embraced the sacrifice proper. The Mass of the Catechumens was an introductory service based upon the synagogue service of Judaism and consequently had little in common with the service which followed. It consisted of a prayer recited by the presiding bishop, the reading of the epistles and of parts of the Old Testament, the chanting of psalms and readings from the gospels. Since none of these had any connexion with sacrifice, they were not performed at the altar. The lessons were read by another than the presiding bishop, the gospel by one of the deacons and the gradual psalm was sung as a solo from the ambo, the last words of the psalm being repeated by the members of the congregation. Hence, even in later years, when the sharp distinction between the Mass of the Catechumens and the Mass of the Faithful disappeared, the ceremonial remained the same. No one approached the altar, because it was unnecessary and illogical to do so.

The bishop does not go to the altar until the offertory. His presence then is necessary since he must offer to God the bread and wine that will be consecrated. The prayers and ceremonies that follow are part of the sacrifice proper, and since sacrifice must be offered at the altar, the bishop remains at the place of sacrifice. In the Papal Mass at the time of Pope Gregory the Great, the Mass was completed at the "Ite Missa est", but since then a few additional ceremonies have crept in.

The solemn blessing then was but the private blessing of the Pope as he walked from the altar. The last Gospel was said privately. Now it is officially incorporated into the ritual.

Mention was made above of the Solemn Mass said to-day. According to Fortescue, our Solemn Mass is the normal Mass and the best adapted for the discussion of present-day customs. However, in describing and tracing ceremonies found in the pontifical Mass it is necessary to go to the Papal Mass. The arrangement described above was taken from Fortescue's Mass of Gregory I, as found in the First Roman Ordo (about 770). The Pope said Mass at the throne.—(*The Mass*, p. 175.)

SIGN OF CROSS OVER THE MISSAL AT REQUIEM MASS.

Qu. Why does the celebrant make the sign of the cross over the Missal at Requiem Masses, whereas he signs himself at other Masses?

Resp. At Requiem Masses the celebrant, when beginning the Introit, makes the sign of the Cross over the Missal and not on himself. The decree of the S. Congregation of Rites which prescribes this rubric suggests its explanation: "Celebrans ad Introitum, non signat se, sed manu dextera extensa facit signum Crucis super librum, *quasi aliquem benedicens*" (D. 2572, no. 25). The blessing apparently given to the book is really addressed to the souls for which Mass is said and for which the Church implores eternal rest, by the words: "Requiem aeternam dona eis, Domine," etc.

"BENEDICAMUS DOMINO" OR "ITE, MISSA EST."

Qu. Why is the "Benedicamus Domino" said in certain Masses instead of the "Ite, missa est"?

Resp. In certain Masses of less solemn or penitential character, the "Benedicamus Domino" is substituted for the "Ite, missa est". The "Micrologus de ecclesiasticis observationibus," first edited in Paris in 1510, and quoted by Wapelhorst (page 449, third paragraph), says that the "Benedicamus" is substituted for the "Ite", as a liturgical expression of compunction and sorrow: "pro tristitia temporis insinuanda".

ABLUTION OF TIP OF FINGERS.

Qu. Why does the priest wash the tip of his fingers at the "Lavabo" instead of his hands?

Resp. At the Lavabo the priest must wash only "the tip of his thumbs and forefingers." "Lavat manus," the Rubric says, "id est extremitates digitorum pollicis et indicis"; because it is only with the tip of his thumbs and forefingers that he will touch the sacred host, and because he has already washed the whole hand in the sacristy before vesting to say Mass.

CROZIER TAKEN AT THE BLESSING IN MASS.

Qu. Why does the Bishop use the crozier at the Blessing?

Resp. The rite of blessing the faithful at the close of the Eucharistic Sacrifice arose from a private custom and did not become an integral part of the ritual until the early part of the Middle Ages. Mgr. Duchesne indicates the presence of this custom in the eighth century. He is describing the ceremonial of a stational Mass of that period. After treating of the Communion of the faithful and the Postcommunion prayer, he continues: "It (the Postcommunion) is followed by a final salutation, whereupon the deacon announces the dismissal in a special formulary: "Ite missa est". The procession is then reformed in the same order as at the entrance, and as it proceeds to the sacrarium, the Pope gives his blessing successively to the different groups of clergy and the faithful which he encounters on his way."—(*Christian Worship,* p. 188.)

Fortescue makes the following interesting observations: "It must surprise a stranger that, after we have solemnly told the people to go away, they stay and the service continues. The explanation is, of course, that the three elements after the 'Ite Missa est': the Placeat prayer, the blessing and the Last Gospel, are all late additions and were originally private devotions which have found their way into the official text, just as have the celebrant's prayers of preparation at the beginning. In the first Roman Ordines, after the 'Ite missa est', nothing more happens but the forming of the procession, and all go back to the sacristy.

As the Pontiff went out he blessed the people. It is the usual practice at any procession. Micrologus in the eleventh century notes that priests too have begun to bless the people as they start to go out; he says it would now be a grave scandal not to do so. Ordo Romanus XIV has our blessing exactly (for a bishop), but before the Placeat. There were various forms in the Middle Ages. It was not until the revision of the Missal under Clement VIII (1604) that the exact forms for bishop and priest were finally fixed."—(Fortescue, *The Mass*, p. 392.)

The custom of giving a private blessing by the Pontiff in procession gradually became a fixed part of the Roman rite and it was given in a more solemn manner to all the faithful present. The Pontifical Mass of to-day is based upon the Papal Mass of the early Middle Ages. Hence the bishop at the close of the Pontifical Mass gives the solemn blessing, wearing the mitre and carrying or holding the crozier, since he uses these in the procession immediately after the completion of Mass, during which procession the blessing was formerly given. The only difference between the imparting of the blessing to-day and the performing of the same action in the early Middle Ages, when the custom of blessing arose, is a matter of posture. Formerly he gave the blessing while walking, now, while standing on the predella. Since the crozier was in his hand when he gave the blessing while walking, he likewise holds it now.

NO "JUBE, DOMINE," AT REQUIEM MASS.

Qu. Why is the "Jube, Domine, benedicere" omitted before the reading of the Gospel in Requiem Masses?

Resp. In Requiem Masses, the blessing is not asked by the deacon before the chant of the Gospel, because of the less solemn and more mournful character of the ceremony.

Criticisms and Notes

CATECHETICAL METHODS: Standard Methods of Teaching Religion. By Rudolph G. Bandas, Ph.D., S.T.D., et.M., Author of "The Master Idea of St. Paul's Epistles," Professor of Dogmatic Theology, St. Paul Seminary, and of Catechetics, Diocesan Normal School, St. Paul, Minn. New York, Joseph F. Wagner, Inc.; London, B. Herder. 1929. Pp. 314.

Priests and other religious teachers everywhere are eager to welcome suggestions calculated to help answer the ever perplexing question, "What is the best method of teaching religion to the young?" That the ordinary, present-day methods are defective seems to be rather generally admitted. Considerable helpful literature has appeared of late pointing out many defects and emphasizing the need of rendering vital all catechetical instruction. A few contributions have been made by individual teachers setting forth the details of the particular method they themselves found most helpful. But it has remained for Father Bandas to gather into a single volume a comprehensive sketch of practically all the well defined systems that have attained prominence in the History of the Church, and to give to his readers a rather accurate analysis of each.

In a rather extraordinary chapter entitled "Christ, the Perfect Model", the author sets forth an abundance of factual evidence to show how our Divine Master exemplifies in His teaching all that is best in the laws of so-called modern psychology and pedagogy. In another chapter he shows how the Church is psychologically and pedagogically sound in her traditional method of teaching religion through the liturgy. He combs the New Testament, he searches the Apostolic Fathers, he examines the writings of Sts. Ambrose, Gregory of Nyssa, and Augustine. Each is made to yield valuable information relative to the teaching of religion. From decrees of Church councils, pontifical letters, sayings of saints, diocesan customs, he shows how century after century new methods have been adapted to meet new conditions, while the aim—the teaching of the most vital and basic truths of the Catholic faith—remained always the same.

The chapters dealing with present-day methods of teaching religion should prove to be of great practical value. Instead of launching out on a new method of his own, as is too often done, the author realizes that no particular method can prove entirely satisfactory in all given situations and so he has contented himself with a statement of the characteristics of the different contemporary meth-

ods which have been tried and found fairly successful: the "Sower Scheme" of England, the Eucharistic method of Belgium, the Sulpician method of French-speaking countries, the Munich method of the German-speaking countries, Dr. Yorke's and Dr. Shields' methods in the United States. He shows how certain principles in these various methods can remedy the existing defects in teaching religion and how religion can be made the unifying element in all branches studied, the soul of the entire academic education.

He discusses at length the erroneous conception often shared by Catholics themselves, "that a Catholic school is the same as the secular school except for the daily half hour of religious instruction". He shows "that Catholic education is one in which religion energizes and vitalizes the whole field of instruction," in which "all branches of science expand in the closest alliance with religion," and "all types of study are enlightened by the bright rays of Catholic truth". Following the principles laid down by the German catechists, the author insists that the catechism, the Bible, Church History, and liturgy should not be taught as separate branches, but that they should be closely correlated, with catechism serving as the central and fundamental theme. Even the secular branches should be correlated with religion. And the outline gives many helpful suggestions as to how this can be carried out in the schoolroom. He insists, however, that "this correlation must be implicit rather than explicit, making sure that the orientation, expansion and viewpoint of each secular branch be strictly religious. The children should learn to reflect upon God's place in their lives and in the universe and so detect the relation of all their human knowledge to God and to religion." Although this correlation suggested is not as profound as that proposed by Dr. Shields in his *Readers*, it fits better perhaps the American parish school as it is actually organized to-day.

"Another defect frequently signalized in our catechetical instruction is over-emphasis on memory." This should not be construed to mean a minimizing of the importance of memory, but rather an appeal to the catechists to understand its proper function. "Religious training is often a mere memorizing and a scrupuluous accurate reproduction of verbal and unintelligible formulas. The unassimilated abstract forms, instead of promoting religious life, become non-functional memory burdens and dead accumulations. These exercises of verbal memory frequently end in making religion itself an insufferable bore. Would any one try to make adults believe that they can grasp the sense of a statement, not by an exercise of reason or understanding, but by an exercise of the memory? If grace does not destroy nature, but rather perfects it, correct catechetical methods cannot be in opposition to the didactic rules estab-

lished for profane science. There is one brain and one mind in the child, and the laws governing the operations of the mind are fundamentally the same whatever be the contents of knowledge. The abstract statements of the Catechism are the conclusions of a whole reasoning process, formulas deduced from a host of concrete facts. To attempt to teach them to the child without supplying the concrete facts on which they are based, is to go counter to all laws of psychology."

The author gives moreover a complete bibliography of the whole field of catechetics, embracing the best works of the English, French and German languages. This scholarly work should prove an invaluable aid to all teachers of religion, whether in parish, school, or college.

THE SPIRIT OF CATHOLICISM. By Dr. Karl Adam, Professor of Catholic Theology in the University of Tubingen. Translated by Dom Justin McCann, O.S.B., Master of St. Benet's Hall, Oxford. The Macmillan Company, New York. 1929. Pp. 237.

In reviewing seven current publications on religion in the October, 1929 issue of the *American Mercury*, the editor, generally most critical of organized religions, writes: "The only author who seems to be sure that Christianity is going to survive is Dr. Adam, a Catholic priest. His defence of Romish theology and polity is one of the most effective that I have ever encountered. The gentle ingratiating approach of Cardinal Gibbons in *The Faith of our Fathers* is not in it; instead, there is a passionate, tumultuous eloquence that is obviously the offspring of a profound and immovable conviction. . . . The business of rebuttal would lie far beyond the talents of the indigenous Protestant theologians, and the only way to shut him off would be to burn him at the stake, which might imperil the Kellogg Peace Pact."

In reviewing Dr. Sheen's *The Life of All Living* the reviewer noted that it is a book "that quiets the intellect and rests the heart". Better than any modern publication he has yet studied, the reviewer believes that Dr. Adam's book, which belongs in the same category, grasps the spirit of Catholicism and explains it in intelligible terms. It tells about the Catholic Church, the spirit that informs it, and its intimate, vitalized union with Christ through which the work of sanctifying men is carried on.

Dr. Adam attempts, in a spirit of sympathetic understanding, to display Catholicism to the non-Catholic mind. The dominant theme

of his work is the solidarity of the Church with Christ, manifest in her dogma which centers about Christ, in her moral teaching which aims at making men like to Christ, in her worship which is performed through Christ. The Sacraments are explained as "Christ working among his people." Consciousness of this union with Christ is the key which unlocks the mysteries of the Church's assurance in a world given to religion as a probability. However, the Church is not merely invisible; Christ intended it to be a visible community. The solidarity of mankind, reinforced by the organism of the Church, is a basic fact. But the Church to be such a community must give expression to its unity in a visible head, a supreme religious authority.

The three cardinal points of Catholic faith, God, Christ, and the Church, are explained as fundamental in the genesis of Catholic faith. Full faith in God may be attained only by him who has faith in Christ, which comes to us not only through preaching and teaching but through the Pentecostal Spirit. But we have not only lifeless records as evidence of our religious convictions; more compelling, according to Dr. Adam, is the living witness of a living organism, sustained and animated by Him, from immediate contact with Christ living in His Church.

After a lucid explanation of the foundation of the Church, Dr. Adam devotes two chapters to the Communion of Saints. In the Communion of Saints there are three vital movements. The first is that accomplished by veneration of the saints, by their intercession for us—the communion of the Church Triumphant and Militant.

Secondly, we have the Communion of the Church Suffering and the Militant, and, thirdly, in the priesthood of Christ, in prayer and faith, and in the love of the members of the Church Militant, we have "vitalized" spiritual interaction.

From the essential nature of the Church flows its catholicity. This has a twofold basis—in the express injunction of our Lord and in the universal spirit which is manifest in His teaching. The Church of its nature too is international, or rather supra-national. Her external catholicity is manifest both in her full revelation of Scripture and Tradition and in her complete acceptance and understanding of human nature. Because she reverences the body while insisting upon the intrinsic dignity of his soul, she provides for the whole man. For this reason she seizes upon, makes her own, and converts to Christ's service whatever has true and abiding value in the primary work of the Church—sanctifying men.

The Church is both exclusive and catholic. Its exclusiveness follows from the necessity of preserving fidelity to Christ and to His teaching. The Church, however, is most tolerant of non-Catholics, even those who may, through insuperable difficulties, have been weaned

away from her fold, and her attitude is manifest in her teaching as regards the validity of non-Catholic baptism and schismatical orders. She seeks to set no limits to the operation of Christ's grace. Where persecution has been attempted in the name of the Church, it has been due rather to the temper and outlook of political eras.

The business of the Church is the sacramental mediation of Christ's grace. This man receives not passively but actively, and after growing in grace he is still capable of falling from grace. The real and immediate experience we Catholics receive of God's action is through the sacraments. The superhuman strategy of the Church is evident in the way in which she associates these sacraments with the regular course of human life. Her effort to bring God down to men motivates her whole sanctifying action.

Dr. Adam cites as the two fundamental means which the Church employs in raising men to God her authority and the other-worldliness of her teaching. The first never conflicts with conscience; the second produces a special Catholic temper, manifest in detachment from the world and asceticism. The reality of the Church is not the same as the ideal. She is subject to infirmity because of the outer mold, human nature, with which she deals. The defects most apparent are due to the fact that she can not adequately conceive and represent God; to the fact that conflict enters in in the claims of the community and human personality; and to the fact that piety and formalism are subject to confusion. Although the Church of this world is necessarily imperfect, yet the gates of hell will not prevail against it and truth will ultimately triumph. Dr. Adam concludes: "Therefore we love our Church in spite of, nay just because of, her poor outward appearance. The Catholic affirms the Church just as it is. For in its actual form the Church is to him the revelation of the Divine Holiness, Justice and Goodness. The Catholic does not desire some ideal Church, a Church of the philosopher and the poet. Though his mother be travel-stained with long journeying, though her steps be sometimes halting and weary, and though her countenance be furrowed with care and trouble—yet, she is his mother. In her heart burns the ancient love. Out of her eyes shines the ancient faith. From her hands flow ever the ancient blessings."

The publication of this work at a time when non-Catholics are manifesting an intense interest in Catholicism is nothing short of providential. Its translator and the publisher deserve accordingly an expression of gratitude from American Catholics for their service.

THE LAY APOSTOLATE. By the Rev. John J. Harbrecht, S.T.D. B. Herder, St. Louis. 1929. Pp. 488.

In view of the emphasis placed by his Holiness Pope Pius XI on "Catholic Action", Father Harbrecht's book comes at an opportune time. He states its aim as "the scientific interpretation of the Lay Apostolate according to the principles of Catholic social ethics as the agency which offers the parish priests of our large city parishes, the best form of parish charity organization, which will enable them to solve the pressing problems now confronting their cure of souls".

The book opens with a chapter on the parish wherein is elaborated its canonical status, the nature of its religious work and of the social ethical relationships of the parish brotherhood. Then follows a treatment of the problems confronting the Church in adapting her parish organization to the complexities of city life. The author elaborates each point with painstaking care, citing numerous authorities and reports. The next four chapters are concerned with the definition of Charity and the process of social ethical diagnosis.

Father Harbrecht attempts to set forth an elaborate program of service for the Lay Apostolate in a parish. He treats of census taking and records, of service to the immigrant, the homeless, the widow, the deserted, the inebriate, and dependent, neglected and delinquent children; he outlines duties toward unmarried mothers and toward those involved in marriage difficulties. He also describes the work that can be done in connexion with Parish Missions, the support of the Catholic Press and of Home and Foreign Missions. In each case, he tries to present a picture of the extent of the problem by quoting from numerous reports. It is doubtful whether such general observations are necessary in laying down a practical program for parish work.

In the third part of his work, he describes the work of non-Catholic Lay Organizations in the United States, and then of Catholic Lay Forces as expressed in our national conferences and in the various societies. A short description of the work of the Lay Apostolate Movement in Germany is of great interest, and it is to be regretted that the subject was not treated in greater detail. The book closes with a chapter on the qualifications and training of Parish Workers and of Volunteers.

In presenting this vast store of material on the subject, Father Harbrecht has done a commendable work. It is encyclopedic and can be used as a reference work for the ascertaining of many important facts. His treatment of the concept of the Parish Brotherhood and his elaboration of the scientific definition of Charity are noteworthy.

There is an academic tone to the book, however. It savors of library research. The priest actively engaged in parish work is likely to be disappointed if he expects to find in it a handbook for the practical administration of parish work. It is a first step in the right direction, which should be followed by more concrete and definite programs, with illustrations of parish organizations in actual operation. An interested, loyal and energetic laity can accomplish untold good in a parish and in a diocese. We need more literature on "The Lay Apostolate".

THE MIND OF THE MISSAL. By C. C. Martindale, S.J. The Macmillan Company, New York. 1929. Pp. 265.

Were the REVIEW selecting a book for the month, this latest work of Father Martindale's would assuredly be noted as an outstanding contribution to sacerdotal libraries. It seems rather strange, after reading it, that no such work as *The Mind of the Missal* has been previously attempted. Perhaps its appearance is significant of a liturgical renaissance.

The first part of the book gives an analysis of the structure of the Mass and the historical background of each part. Within fifty pages the author gives an explanation of the Mass which reveals it as not a mere jumble of words and actions but a Great Sacrifice magnificently constructed. The value of this effort may be suggested in the words of the author: "Certainly I have known Mass 'come alive' for many once they knew the why and wherefore of its details. Then they could use what hitherto had but passed before their eyes."

The bulk of the volume is an exposition and interpretation of the Masses of the various seasons with their dominant themes and motifs. This is accomplished by selecting for critical attention the Introit, the Prayer, the Epistle, the Gradual, the Gospel, the Offertory, the Communion and Post-Communion. Needless to state, *The Mind of the Missal* presupposes ability to use and knowledge of the Missal, whose introduction among the laity is becoming, fortunately, more common.

The third part of Father Martindale's work treats of Votive Masses. The genius of the author's expression and the depth of his understanding are exemplified in such passages as the following:

"I know that many people, who try to use the Missal, do not wholly like these 'common' Masses. Partly I fancy they do not at all care for any Old Testament phrasing; it is unfamiliar to them. But they also find that they prefer something more picturesque and

varied, more personal to the saint being celebrated, and perhaps more 'sentimental'. To me these ancient Masses are not unlike the Roman aqueducts that stand in heavy arches across the enormous plain. It is true that their structure is very simple, and goes on lines that you would have thought could have been invented by almost anyone; and yet they were not—no one combined straight lines and the arch quite as the Romans did. No one has ever written anything quite like a Roman Mass. Immemorial are the phrases 'the law of God is in his heart'; 'the righteous man shall flourish like a palm'; 'Good it is to give thanks to God, to sing praise to Thy Name, O Highest!'—and quite without recondite mysticism or elaborate devotion are those sentiments. Yet if you brood upon them, you will find all you need for a profound and loyal life. They carry a simple pure religion through to you, like the dark cold water in the aqueduct. Yes: these Masses are grave, simple, very strong things, like the mighty masonry that has in its heart that pure and springing water; and this double dignity, proper to simple and living things, moves firmly on across the centuries like those arches that bestride the tangle of grasses and the myriad charm of swift-withering flowers, and the innumerable restlessness of insects, and the tormented life of man."

THE STRUGGLE FOR CATHOLIC EMANCIPATION 1750-1829, A Hundred Years of Catholic Emancipation (1829-1929). Longmans, Green & Co., London. 1928, 1929. Pp. 290, 287.

Denis Gwynn, son of a distinguished Anglo-Irish family, author of *The Catholic Reaction in France, The Action Française, Condemnation, The Irish Free State, 1922-1927*, and a number of popular articles dealing with various phases of the Catholic Emancipation movement, has written an excellent summary of the rise of the Catholic Church in the British Isles from the penal days to the present. It is a popular account: fair, well written, easily read, informative, catholic rather than racial, and lacking the too usual bitterness of tone. There is nothing strikingly original, but the author has carefully digested the longer and less available works of the late Bishop Ward, *The Dawn of the Catholic Revival in England*, and *The Eve of Catholic Emancipation*, Thomas Wyse's *History of the Catholic Association*, Lecky's ascendency *History of Ireland in the Eighteenth Century*, the nationalist writings of Father T. Corcoran, S.J., a few lives of Irish patriots and rebels, of Catholic bishops, and English statesmen, some of the petitions submitted to the crown and to the Castle, and speeches by Flood, Burke, Pitt,

Castlereagh, and Canning. However, the general reader will not be annoyed by footnotes and bibliographies. For the more recent period Mr. Gwynn has been able to draw upon his wide, journalistic knowledge of the Church and of current English politics.

The Struggle for Catholic Emancipation is a complex subject: the bitter enforcement of the penal code in Ireland as compared to its laxity in England; the chronic and hostile differences between the English Catholic and Irish Catholic leaders; the conflicts between lay and clerical figures in Ireland; the slow adhesion of the gentry and churchmen to the movement inaugurated by such pioneers as Doctor Curry, Charles O'Conor, and Thomas Wyse; the lesson in toleration given the British ruling oligarchy by American and French revolutionists; the return of the "wild geese" on the fall of the Bourbons; the increased agricultural prosperity of Ireland during the Napoleonic wars; the agitation carried on by John Keough, Count Taaf, Lord Kenmore, Grattan and the Volunteers, Butler, and finally O'Connell; the act of union and the political intrigues of Pitt and Castlereagh; the American War of 1812; the European disturbances of 1830; the Irish migration to English factories and ports, and ultimately the panicky surrender of Wellington and Peel in 1829. Some day a trained historian will relate the whole story of Ireland from George III to the Great Famine, and the Catholic emancipation movement will be seen in its true political, religious, and economic perspective divorced of partisanship, Toryism, and sacrosanct patriotism. Mr. Gwynn's chronicle will satisfy the general reader and hurried student, and let us hope cultivate an interest in this critical period of British development from class rule in the direction of democracy. American readers who think in terms of an heroic O'Connell who dominated the movement will not always agree with the author's interpretation; English Catholics of pre-Reformation vintage will resent the lack of emphasis given to the contribution of the English Catholic aristocracy; and radical Irishmen of to-day who blame emancipation leaders for the Act of Union and the disfranchisement of the forty-shilling freeholders will be annoyed even more than they were by Sir James O'Connor's monumental *History of Ireland 1798-1924*.

In *A Hundred Years of Emancipation*, Mr. Gwynn confines himself almost exclusively to England. One sees the creation of the present English Catholic Church in the fusion of the old Catholic families and their retainers with the two million, or more, Irish immigrant laborers and the increasingly large group of converts who have turned to Rome since the days of the Oxford movement. Fifty years ago Cardinal Manning thought of the Catholic Church

in England as an Irish Church: "How often I have said that my chief sacrifice in becoming Catholic was that I ceased to work for the people of England and had henceforth to work for the Irish occupation of England". Now all is changed; while some of the Irish are among the submerged class, many sons and grandsons of dock-hands now ornament the professions and have won recognition in the service of the state. With the Irish question settled, even the small percentage of Irish in England who continued to think in terms of Irish politics have gone over to the Labor party which more truly represents their economic interests. In many respects they are farther from Ireland than the Irish in America. The "old Catholics" no longer view with suspicion the intellectual converts, or regard the English-Irish as an alien group. The author shows how Scotland is ceasing to be Scottish with Scots leaving for the colonies and Irish (both Catholic and Presbyterian) going from the sorely depressed Six Counties of Northern Ireland to the region of the Clyde. Even the Scottish regiments of to-day are only half Scottish. Dean Inge was not very far wrong when he admitted that he did not fear Catholic propaganda but Catholic propagation. Of lapses there are some, but the bulk of the Catholic losses can be accounted for in the statistics of colonial emigration.

Mr. Gwynn has chapters on Oxford and Newman, the work of Wiseman, the "papal aggression" of the fifties when the English hierarchy was reëstablished, the conversion of Manning, the Achilli trial, the administrations of Cardinals Manning, Vaughan, and Bourne, and modern Catholic social action. The only shadowed episode is that of the Catholic University of Ireland, to which Newman gave some of his best years. Yet the University failed because of the opposition of the Irish bishops, the lukewarm attitude of the Jesuits, the jealousy of Maynooth, the racial hostility to Newman, and a natural truckling to Trinity College. The Medical School survived to become a part of the National University of Ireland (1908) and the beautiful University Church on St. Stephen's Green stands as a monument to Cardinal Newman. Otherwise Cardinal Cullen's dream of a Catholic University failed before the hostile forces of nationalism, political factionism, and countyism.

The new school of Irish historical writers is becoming more critical, more free from political propaganda, and more honest with themselves and their readers. Of this group Mr. Gwynn is one.

ELIZABETH SETON. By Madame de Barberey. Translated from the sixth French edition with a Brief Sketch of the Sisters of Charity since the Death of Mother Seton, by the Reverend J. B. Code. Foreword by the Most Reverend Michael J. Curley, D.D., Archbishop of Baltimore.

Father Code has rendered a most welcome service effectively in furnishing over seven thousand direct descendants and some fifteen hundred collateral descendants of Mother Seton with a classical account of that pioneer churchwoman's life and actions, and he has done this by displaying the rare good sense of translating Madame de Barberey's life from the French. For it was hardly to be expected that anyone could improve upon a biography possessing enough artistic merit to be crowned by the French Academy. Historical corrections, to be sure, would be and were made in the light of intervening research. But the writers of the best-selling biographies of the current year could not have taught this French woman better methods of stage craft; for she manages to create settings that bring out to the rarest advantage the romantic recital of the Seton life.

Yet it were a mistake to suppose that Father Code has merely put into the hands of Mother Seton's daughters of diverse obedience a family volume of spiritual guidance and inspiration. On the contrary, religious women of any and all antecedents can read the romance of this candidate for sainthood with increasing profit. Even devout lay Catholics will find their religious pulse quickened by its perusal. Who, for instance, can read Elizabeth Seton's letter from Leghorn in the April of 1804 without a glow of pride in the vigor of that Catholic life in Italy which so impressed the young widow of thirty, still a non-Catholic? Who can become aware of the family and social ostracism which pursued this valiant woman a year after when she became a Catholic in the New York of that day; and not rejoice at the change a hundred and twenty-five years have wrought? Who can go through the family and community experiences of this chastened soul (too unreal for fiction) and yet say that the higher life dulls natural affections? Who can see Bishop Bruté's letter to the beneficent Antonio Filicchi about the death, in 1820, of this early ripened flower of American sanctity, and not be convinced that a saint was analyzing a saint, and at the same time harboring the wish that steps will soon be taken to open a process looking to the beatification and canonization of the first Bishop of Vincennes, as has already been done in the case of the first American Sister of Charity? Madame de Barberey anticipated even the scribe of Lisieux in humanizing the life of a servant of God.

To the biography proper Father Code has added two appendices. The first summarizes the history of the Emmitsburg Community from Mother Seton's death to the year 1927. The second gives the service rolls of the Valley in three wars, Civil, Spanish, World (in the last war these Sisters had the unique distinction of being the only religious nursing unit in the American forces), and a roster of all the Sisters from the beginning who have answered the rising bell of the Church Triumphant. These two lists are naturally of a restricted interest outside community circles. But the first appendix sets forth a series of facts that arrest attention far beyond the reach of the Seton religious families. The facts are an answer in detail to the query of how there came to be more than one family of Mother Seton's Sisters.

Here there is no room for censure except in two implications to be dealt with later. Father Code corrects, to begin with, an impression that had found lodgment in some quarters, namely, that the Sisters of Charity of New York as a separate community had been occasioned by the attempt of the Emmitsburg Sisters to unite with the Daughters of Charity of Saint Vincent de Paul in Paris. Father Code shows that the estimable New York Sisters had been erected into a distinct branch before the dormant wishes for affiliation with the original Sisters of Charity in Europe had begun to take shape, and that this separation from Emmitsburg was based upon an honest difference of opinion between the New York ordinary and the Sulpician ecclesiastical superior at Emmitsburg. The separation instead of being occasioned by the union with Paris was actually the occasion of that union. New York, in turn, became the parent stem of two other branches, Convent Station and Halifax. The Cincinnati Sisters of Charity, however, did come into corporate existence by reason of the Emmitsburg union with Paris, lawful conflicts of opinion figuring here as in the previous New York separation. The Cincinnati branch in course of time re-branched into the Greensburg obedience. Accordingly we have three divisions and three subdivisions of Mother Seton's family of Saint Joseph in the Valley. The Nazareth Community with Leavenworth as its branch never had more than a personal connexion with Emmitsburg. Bishop David had agreed with Bishop Dubois and Mother Seton that Kentucky was too far to send postulants from, to a corner of Maryland. So he used a copy of the rules of the Daughters of Charity brought over to Emmitsburg by Bishop Flaget in order to make a second graft from the Vincentian tree on American soil.

Up to this point everything is admirably done by Father Code. It is only here that two marring implications enter. One is that it was a misfortune that the Seton family was ever divided; the other,

that only those Sisters corporally associated with Emmitsburg are direct heirs of Mother Seton, the others being what might be called her residuary heirs. Both the interests of peace and the exigencies of canonical accuracy demand that an exception be entered here.

First, it was rather a happy thing for the Church that differences of opinion brought about several Seton families instead of one. For schools, hospitals and asylums are now served by over seven thousand Seton Sisters in place of perhaps some three thousand. There was a disagreement in Apostolic times which redounded to the greater good of the infant Church. And so has it apparently been with the discordance of views in the young Church in America, a discordance Father Code seemingly deprecates.

Then, can we maintain that continuity in spirit depends upon continuity in obedience? We believe that the Holy See has declared in a parallel case that it does not. For, if we mistake not, Pope Pius X saluted Minorites, Conventuals, and Capuchins as equal heirs to the great spirit of the Poverello. Therefore, the "true and legitimate" daughters of Mother Seton are those, and those only, who exemplify the humility, the simplicity and the charity which Mother Seton learned so effectively from Saint Vincent de Paul and Blessed Louise de Marillac. The greater the exemplification of these virtues, making in the words of Saint Vincent the Daughter of God, the closer the kinship with Elizabeth Ann Seton.

Yet we would be unjust to Father Code if we allowed the inference to be drawn from the strictures just made that this Seton historian has written in a partisan spirit from one-sided information. No; he has looked carefully into the archives not only of the original Seton community but also of the branch Seton communities. And he states nothing in regard to the facts of the separations that he does not substantiate by document. But under the spell of old pupil love he draws or appears to draw a conclusion or two of importance which may give unintended offence to those parts of the Seton family with which he is not filially connected.

Father Code, we forgot to remark, has been rightly praised for doing the De Barbarey biography out of French so well that a person would suspect the composition had been *in* English and not *into* English.

LA LIMITATION DES NAISSANCES (BIRTH-CONTROL). By Docteur Raoul De Guchteneere. Paris: Gabriel Beauchesne. 1929. Pp. 239.

The author of this little book is a Belgian physician who set for himself the task of studying and discussing his subject in the light

of all the pertinent facts available. The titles of the chapters sufficiently indicate the scope of the work: "Malthusianism in the Light of the Facts," "Neo-Malthusianism and Birth Control," "The Economic Argument," "Birth Control and Eugenics," "The Medical Aspect of Birth Control," "Birth Control and Morality," and "The Catholic Conception of Generation."

The chapter on the medical aspect of birth control does not lead to any more definite conclusion than other studies on the same subject, although the author leans strongly to the view that all artificial interferences with conception have, in the long run, evil effects. On the subject of partial continence the author maintains that on the basis of such studies as have been made, the "tempus ageneseos" occurs during the last seven days of the period rather than earlier. The chances of fecundation during those seven days are stated by the author to be about seven per cent. As regards absolute continence, his opinion is that if this is continued for a long time in marriage it is "a difficult route, bristling with obstacles in the face of which great prudence is necessary. From the medical point of view it is to be recommended only in rare cases." The author rejects the economic argument for birth control and declares that "the improvement of the conditions of lower classes of the population must be sought through measures other than those dictated by egoistic calculation"; that "it requires a profound reformation of our whole social organization". In the chapter on morality he urges both the intrinsic argument of the essential evil of birth control practices and that drawn from the evil consequences. Following are the most striking sentences in the concluding paragraphs of the book: "In spite of sometimes seductive appearances, every doctrine, every rule, opposed to the teaching of religion is found to be in its final analysis contrary to the true interests of humanity. All the arguments in favor of birth control present an appearance of justification, but disappear when confronted by experience and reason. Whether the subject be considered from the viewpoint of economics, of eugenics, of medicine, or of morality, the outcome is always the same; namely, the admirable agreement between the prescriptions of a divine religion and the demands of human reason."

COMPENDIUM THEOLOGIAE MORALIS. By Aloysio Sabetti, S.J. Editio Tricesima Secunda. Timotheo Barrett, S.J. Neo Eboraci; Frederick Pustet Co., Inc. 1929. Pp. 1153 [141].

The number of pages in this well-known work of Sabetti-Barrett denotes sufficiently the enormous expansion that it has undergone

in the last fifteen or twenty years. Notwithstanding its 1,300 pages, the volume is not too bulky nor difficult to handle. The arrangement of the matter in the form of question and answer is maintained to the same degree as in former editions. Wherever the canons of the new Code are quoted, they are printed in heavy black type. The alphabetical index is perhaps the most extensive to be found in any theological text, covering as it does 122 pages. It is to be regretted that the treatment of Wage Contracts repeats the meaningless formula, "Justice requires that equality be maintained between labor and pay". In the vast majority of the cases it is impossible to know whether such equality exists or does not exist. More astonishing still is the sentence which immediately follows, "That wage will be just which is commonly paid to workingmen". This would sanctify the prevailing wage, no matter how clearly it might contradict the principle of the Living Wage laid down by Pope Leo XIII.

THE IMMACULATE CONCEPTION. Historical Development and Dogmatic Fulfillment. A Guide for Theologian and Lay Man. From approved Catholic Sources. By the Rev. Bernard A. McKenna, D.D., Associate Professor of Theology at the Catholic University, Washington. 1929. Pp. 653.

This volume contains a compilation of documents bearing on the Immaculate Conception. The first portion includes the English version of the Apostolic Letter of Pius IX in which the formal definition of the dogma was made and also interpretations of the mind of St. Thomas, Scotus, St. Alphonsus, Newman and others.

The second section contains the Latin and Irish texts of the Apostolic Letter of Pius IX and also extracts from historical, dogmatic and devotional works in English, Spanish, Italian, French, Latin and German.

The third portion of the work contains documents bearing on the feast and the doctrine, a bibliography of works in English, Latin, French, Italian, Spanish and German. The last chapter contains a list of patriarchs, archbishops and bishops who were present at the solemn definition of the Dogma, 8 December, 1854.

This is the third volume to appear in the series under the direction of Dr. McKenna. The other two were noted in our issue of August, 1928, page 223.

Literary Chat

The Reverend Eugene Grimm, C.SS.R., has just brought out the treatise of St. Alphonsus de Liguori on *The True Spouse of Jesus Christ* in a second edition. It comprises in one volume, volumes X and XI in the complete ascetical works of St. Alphonsus, in twenty-two volumes. (Redemptorist Fathers, Brooklyn, St. Louis, Toronto; pp. 737.) While the work was originally intended for nuns it is equally useful for all religious and others who are attracted to the interpretations of spiritual life offered by this great Doctor of the Church. The editor has added at the end of each chapter suitable prayers. The volume is well bound and printed attractively and has a good Index. Notwithstanding the number of pages it is relatively light and held without fatigue, an excellent specimen of book-making.

The Report of the Fifth International Boys' Work Conference which was held in Washington in 1928 has just appeared. (International Boys' Work Council, 244 William St., New York City, pp. 316.) It contains a touching tribute to the memory of Brother Barnabas, lately deceased, who was an inspiring figure in work for boys in the United States. A report was presented on the work for boys conducted by the Knights of Columbus and a most instructive address by the Rev. Dr. Cooper on the Need of Developing Character Values in Boys. Dr. Cooper's address is based on first-hand study of methods followed by Indians in character training.

An interesting addition to the literature of our missions will be found in an account of the Jesuit Missions in Syria by the Reverend H. Charles, S.J., (*Jésuites Missionnaires,* Syrie—Proch—Orient. Gabriel Beauchesne, Rue de Rennes 117-Paris; pp. 116.) The work contains a good bibliography and is illustrated with excellent heliogravures.

Two Americans contribute chapters to the memorial volume published on the occasion of the tenth anniversary of the death of Toniolo — "The Church and Economic Problems" by Dr. John A. Ryan; A Chapter in Pastoral Theology, by Dr. John O'Grady. The text is the Italian. (*Raccolta Di Scritti in Memoria Di Giuseppe Toniolo;* Milano: Società Editrice Vita e Pensiero; pp. 453.) The work appears as a publication of the University of the Sacred Heart, Volume VII of the third series on Social Science.

Much practical wisdom is contained in *Pax Christi,* a series of twenty letters addressed by a pastor to a young man in his parish who is about to enter the seminary. It is the work of the Rev. Edmund J. Goebel, Vice Rector of the Pio Nono High School, St. Francis, Wisconsin. (Bruce Publishing Company, Wilwaukee; pp. 203.) The manner of direct address, simple language and practical observation make the work very helpful to pastors who take a direct personal interest in the development of vocations.

Many of the objections to Catholicism that spring out of current life or out of an individual way of looking upon the faith are dealt with clearly and effectively in a new volume by the Rev. Albert Power, S.J., M.A., Rector of Corpus Christi College, Melbourne. (*Plain Reasons for Being a Catholic;* Frederick Pustet Company, New York and Cincinnati; pp. 203.) The author examines the intellectual basis of Catholicism and discusses the relation of the Church to the Bible, infidelity, the moral law, revelation and progress.

The B. Herder Book Company has brought out a new volume of *Retreat Discourses and Meditations for Religious.* It contains the original discourses of the Redemptorist Missionary Father Toussaint, rendered from the German by the Rev. J. P. Miller, C.SS.R. The fifty-two conferences published fill 390 pages. The subjects cover a corresponding range of spiritual life. An index of three

pages in double columns is of great assistance to the reader.

Pastors of country parishes who may be interested in library extension work may obtain information concerning it at any time by applying to the American Library Association, whose headquarters are 520 North Michigan Avenue, Chicago.

Those who have been interested in the publications of La Bibliothèque Catholique des Sciences Religieuses as we have noted them from time to time will welcome the appearance of six new numbers; *Histoire des Livres de l'Ancien Testament* by L. Dennefeld; *La Papauté* by F. Mourret; *Vie Chretienne et Vie Spirituelle* by Y. E. Masson; *La Spiritualité Médiévale* by Felix Vernet; *Le Péché et la Pénitence* by R. P. Galtier, S.J; *Littérature Française* by J. Calvet. The series will include one hundred and two numbers, bound in paper. They average about 218 pages each.

Following in the footsteps of Bishop Paul William von Keppler who did so much to revive the homily, the Rev. Dr. John Honnef has just published a volume of sermons for the Sundays of the year. (*Die Botschaft des Wortes Gottes,* Herder and Co., Freiburg, Breisgau; pp. 344.)

The Popular Liturgical Library has brought out recently a series of five publications intended to serve for the instruction of children in the grades. (*With Mother Church,* by the Sisters of the Order of St. Dominic, Marywood, Grand Rapids, Michigan, The Liturgical Press, Collegeville, Minnesota.) The purpose of the series is to link up the spiritual life of pupils with the liturgical feasts of the Church and to stimulate their thought and interest by a familiar method of presentation. Pastors who are without the advantage of parish schools will find the series of very great value in the instruction of children. The text is well adapted to the child mind. The first two numbers of the series are well illustrated.

The German translation of Monsignor Kirlin's work on the Curé of Ars has just been published by Dr. Paul Reinelt. (*Der Moderne Seelsorger auf Den Pfaden des hl. Johannes Baptista Vianney,* Herder and Co., Freiburg; pp. 171.) Monsignor Kirlin's original work appeared under the title *Priestly Virtue and Zeal,* A Study of the Life of John Baptist Vianney, Curé of Ars and Patron of Priests. The Preface, which was written by the Right Rev. Francis C. Kelly, D.D., is retained in this translation.

Two recent publications remind us again of the permanent appeal of Cardinal Newman from the standpoint of spiritual life, culture and style. The first is a volume of 217 pages by Sister Mary Antonia, B.V.M. (*Introductory Studies in Newman* with a Foreword by the Right Rev. Bishop Thomas J. Shahan, Benziger Brothers, N. Y.) While it is intended for use in connexion with courses in English literature any lover of Newman will find it helpful. The volume contains a short sketch of Newman's life, selections from his writings, series of questions intended to help the reader to gain an insight into the text, and supplementary notes which satisfy any inquiry that would occur to the reader. The author has happily included the complete text of the *Dream of Gerontius,* a poem that has no equal in spiritual insight and dramatic appeal.

The second publication is a pamphlet of 56 pages containing questions and exercises to accompany Newman's *Idea of a University.* It was prepared by the Rev. I. J. Semper, Professor of English Literature, Columbia College, Dubuque. (Loyola University Press, Chicago.)

The attention of our readers was called to the pathetic story of Little Nellie of Holy God on page 107 of our issue of July, 1928. A more complete account of this extraordinary child has just been published by Margaret Gibbons. (*Little Nellie of Holy God,* A Model for First Communicants, B. Herder Book Co., St. Louis; pp. 202.) The story is one of which a reader never tires.

Scribner's has a striking article in the October issue on "The Catholic

Advantage". The author, a non-Catholic, institutes a comparison between the Catholic Church and Protestantism from the standpoint of interpreting spiritual realities and winning faith and loyalty from believers. The Catholic Church is described in its operation, with striking effect. The conclusion of the author, Charles Hall Perry, is suggested by his concluding words, "Do not interpret this brief and inadequate analysis of fundamental differences as praise or criticism. It is neither a polemic nor an encomium. There is a big religious business being handled with conspicuous success, and there are over one hundred and fifty other enterprises, loosely banded in protest, some complacent in self-esteem and nearly all dickering in beans and fancy work to eke out an existence. Are prejudice and stubborn bigotry greater than consecration to the power and solvency of the Kingdom of God?"

The Catholic Rural Conference after hearing the digest which is printed in this number of the REVIEW, authorized the appointment of a committee to make a thorough study of the question of intolerance in rural places of the United States and with the help of the valuable suggestions contained in the correspondence summarized in the digest, to propose a definite plan of dealing with the question at the next meeting of the Conference in October, 1930. The names of the Committee will be announced later. Suggestions from any source whatever will be welcome and will receive careful attention. They can be addressed to the President of the Conference in care of THE ECCLESIASTICAL REVIEW.

Books Received

SCRIPTURAL.

THE PSALMS EXPLAINED FOR PRIESTS AND STUDENTS. With Introductions, Paraphrases and Notes. By the Rev. Charles J. Callan, O.P. and the Rev. John A. McHugh, O.P., Professors in the Theological Faculty of the Catholic Foreign Mission Seminary, Maryknoll, N. Y. With a Preface by the Very Rev. J. M. Voste, O.P., S.S.D., Member of the Pontifical Biblical Commission, Consultor of the Congregation on Oriental Affairs. Joseph F. Wagner, Inc., New York: B. Herder, London. 1929. Pp. viii—524. Price, $4.50 *net*.

STORIES FROM THE BIBLE. By Walter de la Mare. Illustrated by Theodore Nadejen. Cosmopolitan Book Corporation, New York. 1929. Pp. xvii—393. Price, $3.50.

HOW TO UNDERSTAND THE GOSPELS. By Anthony C. Deane, M.A., Vicar of All Saints', Ennismore Gardens, and Hon. Canon of Worcester Cathedral. Harper & Bros., New York and London. 1929. Pp. 212. Price, $1.50.

AN INTRODUCTION TO ECCLESIASTICAL LATIN. By the Rev. H. P. V. Nunn, M.A., St. John's College, Cambridge; author of *The Elements of New-Testament Greek, A Short Syntax of New-Testament Greek*. Second edition. University Press, Cambridge. 1927. Pp. xv—162. Price, $2.00.

THEOLOGICAL AND DEVOTIONAL.

A COURSE IN RELIGION FOR CATHOLIC HIGH SCHOOLS AND ACADEMIES. Part V: Church History—Section One, The Ancient Church to the Beginning of the Pontificate of Gregory the Great, A. D. 590. By the Rev. John Laux, M.A. Benziger Brothers, New York, Cincinnati, Chicago, San Francisco. 1929. Pp. viii—173. Price, $0.96 (net to schools, $0.72—special terms for introduction).

"VERITAS." La Vie chrétienne raisonnée et méditée. Par le R. P. Régis G. Gerest, O.P., Prédicateur Général. III: Sous l'Égide de la Vierge Fidèle. P. Lethielleux, Paris VI°. 1929. Pp. xxiv—375. Prix, 20 *fr. franco*.

THE SACRAMENT OF BAPTISM. By the Rev. John P. Murphy, D.D., Ph.D. Introduction by Michael Williams, Editor of *The Commonweal*. (*Treasury of Faith Series*, 22. General Editor: The Rev. George D. Smith, Ph.D., D.D.) Macmillan Co., New York. 1929. Pp. ix—87. Price, $0.75.

GOD AND HIS ATTRIBUTES. By the Rev. A. L. Reys, Professor of Philosophy at St. Edmund's College. Introduction by the Rev. Fulton J. Sheen, Ph.D., D.D., Catholic University of America. (*Treasury of Faith Series*, 3. General Editor: The Rev. George D. Smith, Ph.D., D.D.) Macmillan Co., New York. 1929. Pp. ix—86. Price, $0.75.

PURGATORY OR THE CHURCH SUFFERING. By the Rev. J. B. McLaughlin, O.S.B. Introduction by the Right Rev. Patrick J. McCormick, Ph.D., Catholic University of America. (*Treasury of Faith Series*, 32. General Editor: The Rev. George D. Smith, Ph.D., D.D., Professor of Dogmatic Theology at St. Edmund's College, Old Hall.) Macmillan Co., New York. 1929. Pp. ix—87. Price, $0.75.

TRUTHS TO LIVE BY. By J. Elliot Ross, Religious Adviser, Columbia College; Lecturer in Religious Education, Teachers' College, Columbia University. With an Introduction by President Glenn Frank, University of Wisconsin. Henry Holt & Co., New York. 1929. Pp. x—246. Price, $2.00.

A CATECHISM OF CHRISTIAN DOCTRINE. Prepared and Enjoined by Order of the Third Plenary Council of Baltimore. Together with Word Definitions, Prayers at Mass and Hymns. No. 1 and No. 2. Paulist Press, New York. 1929. Pp. 64 and 96. Price of No. 2, $0.10; $6.00 a hundred.

THE LIFE OF ST. FRANCIS DE SALES. Adapted from the Abbé Hamon's *Vie de S François de Sales* by the Rev. Harold Burton. Vol. II. P. J. Kenedy & Sons, New York. 1929. Pp. vii—377. Price, $6.50 *postpaid*.

NOVISSIMA VERBA. The Last Conversations of St. Thérèse of the Child Jesus, May—September, 1897. With a Foreword by His Eminence Cardinal Bourne, Archbishop of Westminster. P. J. Kenedy & Sons, New York. 1929. Pp. x—218. Price, $1.35 *postpaid*.

LE LIVRE DES EXERCICES DE SAINT IGNACE DE LOYOLA. Expliqué et Présenté sous la Forme de Considérations. Par Maurice Meschler, S.J. Edité, après la morte de l'auteur par Walter Sierp, S.J., (*Bibliothèque des Exercices*. Explications des Exercices et Ascèse de Saint Ignace de Loyola. Éditées par des PP. de la Compagnie de Jésus. Traduit de l'allemand par M. l'abbé Ph. Mazoyer.) P. Lethielleux, Paris VI^e^. 1929. Pp. 313, 345 et 426. Prix, 54 *fr. franco*.

NORMAE GENERALES JURIS CANONICI. Commentarius Libri I Codicis Juris Canonici. P. Gommarus Michels, O.M.C., Juris Canonici Doctor, in Universitate Catholica Lublinensi Professor. Volumen Primum: Praenotanda Generalia; Canones Praeliminares: De Legibus Ecclesiasticis. Volumen Secundum: De Consuetudine; De Temporis Supputatione; De Rescriptis; De Privilegiis; De Dispensationibus. Universitas Catholica, Lublin, Polonia. 1929. Pp. xv—521 et xx—541. Pretium, $3.90 (34 *aurei polonici*).

CODEX PRO POSTULATORIBUS Causarum Beatificationis et Canonizationis. Editio quarta ad novi Iuris Canonici normas exacta cura Postulationis Generalis Ordinis Fratrum Minorum. Libreria del Collegio S. Antonio, Via Merulana 124, Roma. 1929. Pp. xvi—340. Pretium (vecturae pretio haud incluso), *Lib.* 25.

SERMON THOUGHTS FOR SUNDAYS AND HOLY DAYS. By the Rev. William Dederichs. Adapted from the German by the Rev. Charles Cannon, O.S.B., St. John's Abbey, Collegeville, Minn. B. Herder Book Co., St. Louis and London. 1929. Pp. ix—152. Price, $1.25 *net*.

THE SAVIOR AS ST. MATTHEW SAW HIM. Meditations on the First Gospel for the Use of Priests and Religious. By the Rev. Francis J. Haggeney, S.J. Vol. II: The Message of the Kingdom of God. B. Herder Book Co., St. Louis and London. 1929. Pp. v—354. Price, $2.50 *net.*

THE CATHOLIC MATRIMONIAL COURTS. The Sacred Roman Rota. By the Rev. M. J. Browne, D.D., D.C.L., St. Patrick's College, Maynooth. 1928. Pp. 24. Price, $0.05.

IS THERE A TRUE RELIGION? By the Rev. Bertrand L. Conway, C.S.P. Paulist Press, New York. Pp. 16. Price, $0.05.

THE SACRAMENTS AND THE COMMANDMENTS. Discourses on Various Occasions. By the Rev. A. M. Skelly, O.P. B. Herder Book Co., St. Louis and London, W.C. 1929. Pp. vi—306. Price, $2.25 *net.*

EL SACRIFICIO EUCARÍSTICO DE LA ÚLTIMA CENA DEL SEÑOR según el Concilio Tridentino por el P. Manuel Alonso, S.J., Professor de la Universidad Pontificia de Comillas. Editorial *Razón y Fe,* Apartado 8001, Madrid. 1929. Pp. xxi—544. Precio, 25 *pesetas.*

SOUS LA GARDE DES ANGES. Par Dom Meunier, Chapelain du Mont Saint-Michel. Pierre Téqui, Paris-VI^e. 1929. Pp. x—155. Prix, 6 *fr.* 50 *franco.*

LES NOVICES DE NOTRE-SEIGNEUR. Pierre Téqui, Paris-VI^e. 1929. Pp. 214. Prix, 12 *fr. franco.*

HISTOIRE D'UN DÉFI AUX ADVERSAIRES DE LOURDES, sur la Guérison de Pierre De Rudder. Par Chanoine Eug. Duplessy, Directeur de la Response. Pierre Téqui, Paris-VI^e. 1929. Pp. x—154. Prix, 6 *fr.* 50 *franco.*

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OUR LORD'S LAST WILL AND TESTAMENT. By the Rev. Herman Fischer, S.V.D. An American adaptation, according to the third German and second English edition, by H. A. Frommelt. Mission Press, Techny, Ill. 1929. Pp. 345. Price, $1.25.

GRUNDRISS DER KINDER- UND JUGENDFÜRSORGE. Mit einem Anhang der Wichtigsten Einschlägigen Gesetzestexte. Von Dr. Joseph Beeking, Privatdozent an der Universität, Freiburg im Breisgau. B. Herder Book Co., Freiburg im Breisgau and St. Louis. 1929. Pp. xii—333. Price, $1.60.

THE BREVIARY: ITS HISTORY AND CONTENTS. By Dom Baudot, O.S.B. Translated by the Benedictines of Stanbrook. (*Catholic Library of Religious Knowledge,* IV.) Sands & Co., London and Edinburgh; B. Herder Book Co., St. Louis. 1929. Pp. xi—160. Price, $1.35 *net.*

DOUBTS AND DIFFICULTIES. By Cyril Alington, Head Master of Eton; Hon. Fellow of Trinity College, Oxford; Chaplain to the King. With an Introduction by the Archbishop of York and an Animadversion on the Rev. P. B. Clayton, M.C. Longmans, Green & Co., London, New York, Toronto. 1929. Pp. xii—196. Price, $2.00.

BAPTISM AND CONFIRMATION. By the Rev. Adhémar D'Alès, S.J., Professor at the Catholic Institute, Paris. Translated by the Rev. Joseph H. Howard. (*Catholic Library of Religious Knowledge,* I.) Sands & Co., London and Edinburgh; B. Herder Book Co., St. Louis. 1929. Pp. viii—203. Price, $1.35 *net.*

THE GREEK LITERATURE OF THE EARLY CHRISTIAN CHURCH. By Abbé G. Bardy. Translated by Mother Mary Reginald, O.P. (*Catholic Library of Religious Knowledge,* II.) Sands & Co., London and Edinburgh; B. Herder Book Co., St. Louis. 1929. Pp. vii—191. Price, $1.35 *net.*

REVERENTIA PUERO! Katholische Erwägungen zu Fragen der Sexual-Pädagogik. Von Adolf Kardinal Bertram, Fürstbischof von Breslau. B. Herder Book Co., Freiburg im Breisgau and St. Louis. 1929. Pp. v—40. Prict, $0.25.

PRIESTER UND FRANZISKUSIDEAL. Von Dr. Hermann Joseph Sträter, Weihbischof und Stiftspropst. Mit einem Titelbild. Zweite, vermehrte Auflage. B. Herder Book Co., Freiburg im Breisgau and St. Louis. 1929. Pp. v—40. Price, $0.25.

WITNESSES TO THE EUCHARIST. By the Rev. Hugh F. Blunt, LL.D. With an Introduction by Cardinal O'Connell. Magnificat Press, Manchester, N. H. 1929. Pp. xvii—356. Price, $2.50.

THE QUESTION BOX. New Edition (1929). Replies to Questions Received on Missions to Non-Catholics. By the Rev. Bertrand L. Conway, of the Paulist Fathers. Preface to new edition by Cardinal Hayes. Preface to old edition by Cardinal Gibbons. Paulist Press, New York. Pp. ix—469. Price, $0.50 *net.*

PHILOSOPHICAL.

THE TRAINING OF THE WILL. By Johann Lindworsky, S.J. Translated by Arpad Steiner and Edward A. Fitzpatrick, with Introduction by Mr. Fitzpatrick, Dean of Graduate School, Marquette University, and Editor of *The Marquette Monographs on Education,* of which Series this volume is No. 4. Bruce Publishing Co., New York, Milwaukee, Chicago. 1929. Pp. 226.

AS MAN TO MAN. The Adventures of a Commuter. By Condé B. Pallen. Macmillan Co., New York. 1929. Pp. 302. Price, $1.50.

THE CATHOLIC CHURCH AND THE DESTITUTE. By John O'Grady. (*The Calvert Series. Edited by Hilaire Belloc.*) Macmillan Co., New York.. 1929. Pp. 140. Price, $1.00.

BACKGROUNDS OF BIOLOGY. By John Giesen, Sc.D., Director, Department of Biology, St. Thomas College, St. Paul, Minn., late Chairman, Department of Biology, Holy Cross College, and Thomas L. Malumphy, A.B., Assistant Professor of Biology, Holy Cross College, Worcester, Mass. Bruce Publishing Co., Milwaukee, New York, Chicago. 1929. Pp. x—278. Price, $2.50.

DIALECTICS. A Class Manual in Formal Logic. By Paul J. Glenn, Ph.D., S.T.D., Professor of Philosophy and History of Philosophy in the College of St. Charles Borromeo, Columbus. B. Herder Book Co., St. Louis and London, W. C. 1929. Pp. xxi—187. Price, $1.50 *net.*

VON MENSCHEN UND DINGEN DER ZEIT. Von Robert Linhardt. B. Herder Book Co., Freiburg im Breisgau and St. Louis. 1929. Pp. viii—197. Price, $1.20.

LITURGICAL.

GUIDE FOR THE ROMAN MISSAL. The Order Prescribed for Co-Offering the Holy Sacrifice of the Mass according to the Calendar of the Universal Church. For the year of our Lord 1930. Translated by Paul Bussard, Cathedral of St. Paul. E. M. Lohmann Co., St. Paul, Minn. 1929. Pp. 56. Price, $0.15.

PALEOGRAPHIE MUSICALE. Les Principaux Manuscrits de Chant Gregorien, Ambrosien, Mozarabe, Gallican. Publiés en Fac-Similés Phototypiques sous la Direction de Dom André Mocquereau, Moine de Solesmes. Trente-troisième année—Juillet 1929, No. 134. Desclée & Cie, Tournai, Belgique; Alphonse Picard & Fils, Paris VI°. Pp. 48. Prix de l'abonnemet pour 1929: 15 *fr*; sur papier de Hollande, 105 *fr*; sur papier du Japon, 135 *fr.*

LITURGISCHE ERZIEHUNG. Gegebenes und Aufgegebenes. Von Dr. Linus Bopp, o.ö. Professor an der Universität zu Freiburg im Breisgau. Mit drei Bildertafeln. B. Herder Book Co., Freiburg im Breisgau and St. Louis.. 1929. Pp. xi—124. Price, $0.90.

HISTORICAL.

A HISTORY OF THE COUNTY OF ANTIGONISH, NOVA SCOTIA. By the Rev. D. J. Rankin, Member of the Historical Society of Nova Scotia, and Vice-President of the Historical Society of Cape Breton. Macmillan Co. of Canada, Toronto. 1929. Pp. xi—390.

BISHOPS. By W. E. Brown, author of *The Achievement of the Middle Ages.* (*Pioneers of Christendom,* I.) Sands & Co.,London and Edinburgh; B. Herder Book Co., St. Louis. Pp. xii—280. Price, $1.35 *net.*

SOLDIERING FOR CROSS AND FLAG. Impressions of a War Chaplain, Celestine N. Bittle, O.M.Cap., M.A. Bruce Publishing Co., New York, Milwaukee, Chicago. 1929. Pp. 331.

A HISTORY OF EUROPE. From the Earliest Times to the Present. By Bede Jarrett, O.P. Longmans, Green & Co., New York, London, Toronto. 1929. Pp. 563. Price, $3.75.

PALESTINE TO-DAY AND TO-MORROW. A Gentile's Survey of Zionism. By John Haynes Holmes. Macmillan Co., New York. 1929. Pp. xviii—271. Price, $2.50.

MISCELLANEOUS.

VIGIL. By a Sister of Notre Dame de Namur, author of *Rabboni, Cresting the Ridge, Spiritual Pastels, Vine and Branch.* P. J. Kenedy & Sons, New York. 1929. Pp. xi—249. Price, $2.15 *postpaid.*

THE MASTERFUL MONK. By Owen Francis Dudley, author of *Will Men be like Gods? The Shadow on the Earth,* etc. (*Problems of Human Happiness*—III.) Longmans, Green & Co., London, New York, Toronto. 1929. Pp. 314. Price, $2.00.

DAUGHTERS OF THE MANOR. By Mary Dodge TenEyck. Benziger Brothers, New York, Cincinnati, Chicago, San Francisco. 1929. Pp. 175. Price, $1.35 *postpaid.*

UPSTREAM. By Martin J. Scott, S.J. P. J. Kenedy & Sons, New York. 1929. Pp. 218. Price, $2.15 *postpaid.*

THE GOLDEN HERITAGE. By the Rev. Leo Murphy, author of *The Hill of Triumph.* P. J. Kenedy & Sons, New York. 1929. Pp. 281. Price, $2.15 *postpaid.*

TWOPENNY PAMPHLETS: B164, *St. Vincent de Paul.* By the Rev. C. C. Martindale, S.J. Pp. 32. B282, *Lister Drummond, K.S.G.* (1856-1916), Barrister-at-Law. A Lay Apostle of the Faith and Pioneer of Catholic Evidence Guilds. By His Honor, Mr. Justice Noble, K.C.S.G. New and revised edition. Pp. 32. C242, *What Cranmer Meant To Do and Did.* By the Rev. Joseph Rickaby, S.J. New and enlarged edition. Pp. 19. D14, *Charity.* Meditations for a Month. By the Rev. Richard F. Clarke, S.J. Pp. 64. D277, *On Consummated Perfection.* By St. Catherine of Siena. The original Italian text of this Treatise is not now in existence, that published by Gigli being a translation from Latin copy preserved in Vatican Library. Pp. 32. D278, *Les Premières Prières.* Pour les Petits Enfants. Par une Religieuse du Saint Enfant Jésus. Pp. 32. D279, *More Words of Encouragement.* Notes of Instructions delivered by the Rev. Daniel Considine, S.J. Arranged by the Rev. F. Devas, S.J. Pp. 64. D280, *Fishers of Men (Pêcheurs d'Hommes).* By the Rev. Pierre Charles, S.J. Pp. 32. D281, *My Master and My Friend.* By

"Spretus", author of *A Soul in Travail.* With a Preface by the Right Rev. Dr. Kelly, Bishop of Plymouth. Pp. 32. D0106, *On the Threshold of Catholic Truth.* Ten Catholic Action Society Leaflets, each published at 50 for sixpence by Catholic Truth Society. Pp. 40 (3 or 4 pp. each). D0107, *Under the Olive.* A Paper by the Very Rev. Bede Jarrett, O.P. and a Sermon by the Rev. A. F. Day, S.J. Pp. 19. D0108, *Sunday: The Christian Sabbath.* By C. S. Galton, S.J. Pp. 20. F283, *When the Light Came.* By T. W. C. Curd. Reprinted by permission from *The Irish Rosary.* Pp. 32. H184, *Rome and Feudalism,* A. D. 313—1429. By a Sister of Notre Dame. (*Links with the Living Past*—2.) Pp. 32. H185, *The Gunpowder Plot.* By the Rev. Herbert Thurston, S.J. This account has incorporated some portions of a previous pamphlet on the same subject by the late Father John Gerard, S.J. Pp. 38. H186, *The Line of Cleavage under Elizabeth.* By Dom Norbert Birt, O.S.B. A paper read in May 1909 before the Society of St. Thomas of Canterbury or Students of the Church in the West. Pp. 38. M31, *Some Catholic Landmarks Round Liverpool.* By Michael O'Mahony. Pp. 30. R91, *The Existence of God.* A Dialogue. By the Rev. R. F. Clarke, S.J. New and revised (abridged) edition. Pp. 48. S98, *Between Ourselves a Fourth Time.* Being Talks to Boys on Different Things. By Joseph O'Connor. Pp. 24. 1929. Catholic Truth Society, London, S.W. 1. Price, *twopence* each.

EARLY CHRISTIAN LATIN POETS. From the Fourth to the Sixth Century. With an Introduction, Translation, Commentary and Notes. By Otto J. Kuhnmuench, S.J., Professor of Latin at St. Louis University. Loyola University Press, Chicago. 1929. Pp. xiv—472. Price, $2.40.

RODNEY NEWTON. By Alan Drady. P. J. Kenedy & Sons, New York. 1929. Pp. ix—283. Price, $1.65 *postpaid.*

THE NEW CORONA READERS. Book Five. By Maurice Francis Egan, Brother Leo, James H. Fassett. Ginn & Co., Boston, New York, Chicago, London, Atlanta, Dallas, Columbus, San Francisco. 1929. Pp. xii—339. Price, $0.84.

THE HEART OF WORDS. By George Roberts. Macmillan Co., New York. 1929. Pp. 158. Price, $1.50.

DIAMOND JUBILEE, ST. NAZIANZ, WIS. Society of Divine Savior, Salvatorian College, St. Nazianz, Wis. 1929. Pp. 80.

MYSTIK UND POESIE. Von Henri Bremond, Mitglied der Französischen Akademie, Ehrendoktor von Oxford. B. Herder Book Co., Freiburg im Breisgau, St. Louis and London. 1929. Pp. 262. Price, $1.10.

TWOPENNY PAMPHLETS: B285, *Bishop Challoner (1691-1781).* By the Rev. Edwin H. Burton, D.D. Pp. 38. *The Vocation of Mother Mary Claver* of the Missionary Sisters of Our Lady of Africa (White Sisters of Cardinal Lavigerie). Pp. 36. D0103, *Unanswered Prayer.* By C. L. Basevi, Priest of the London Oratory. Pp. 18. D0104, *What Happens After Death?* By the Rev. G. J. MacGillivray, M.A. Pp. 32. F277, *The Lord's Ambassador.* By M. E. Francis. Pp. 24. F278, *Anne's Husband.* By M. E. Francis. Pp. 22. F279, *The Mystery of Poulson Court.* By E. Bancroft Hughes. Pp. 30. F280, *The Old-World House.* By Helen Atteridge. Pp. 30. H182, *The English Martyrs and Anglican Orders.* By Dom Bede Camm, O.S.B., F.S.A., Monk of Downside Abbey. Pp. 18. H183, *The Sovereignty of the Holy See.* Addresses by His Holiness the Pope, the Brazilian Ambassador and Signor Mussolini. Pp. 43. S93, *Purity.* By the Rev. Bede Jarrett, O.P. Pp. 24. Sc21, *St. Paul's Epistle to the Philippians.* With Introduction and Notes. Compiled by the Rev. Robert Eaton, Priest of the Birmingham Oratory. Pp. 41. Catholic Truth Society, London, S. W. 1. 1929. Price, *twopence* each.

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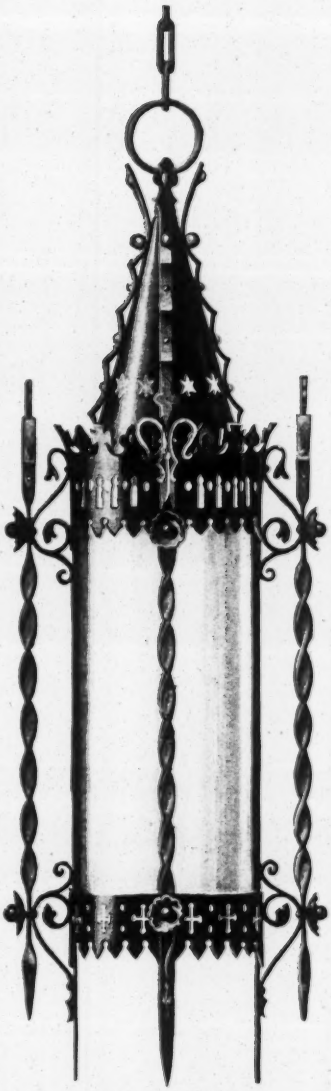

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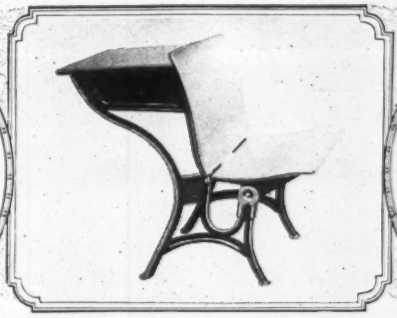

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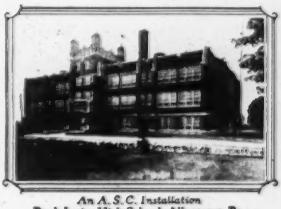

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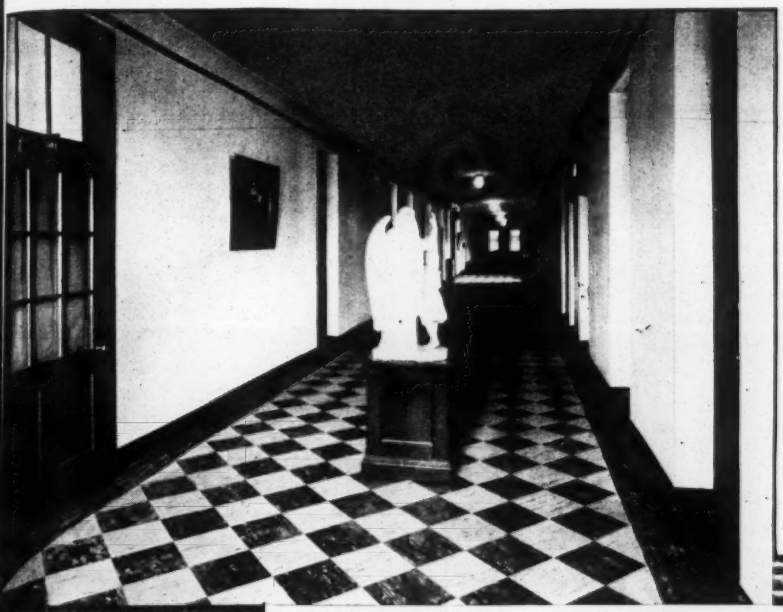

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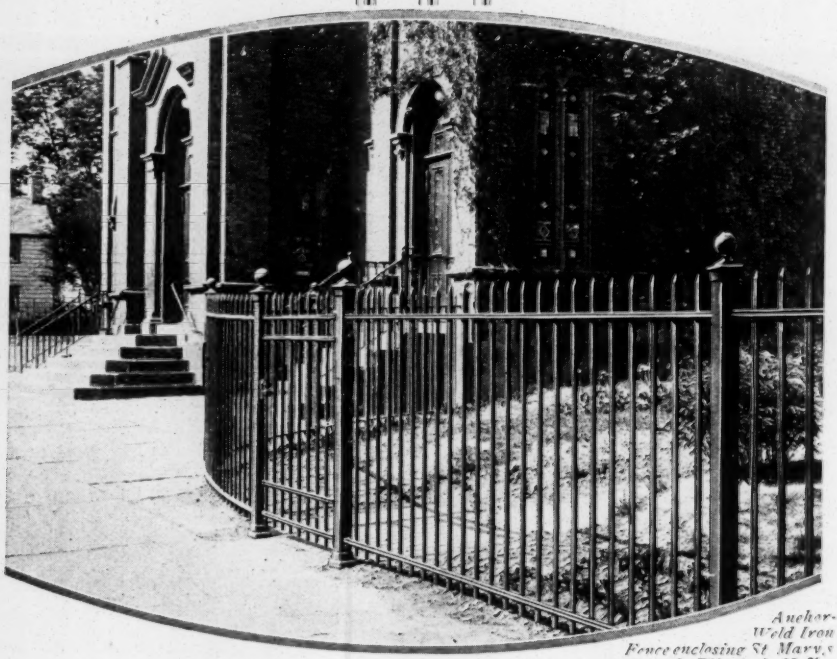

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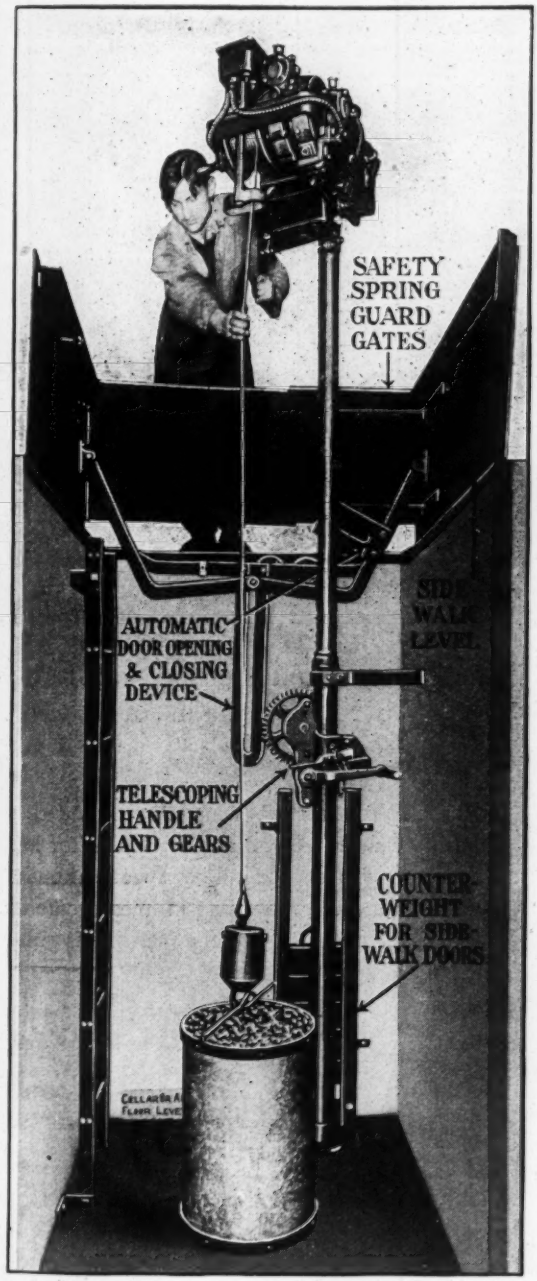
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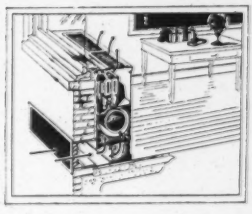

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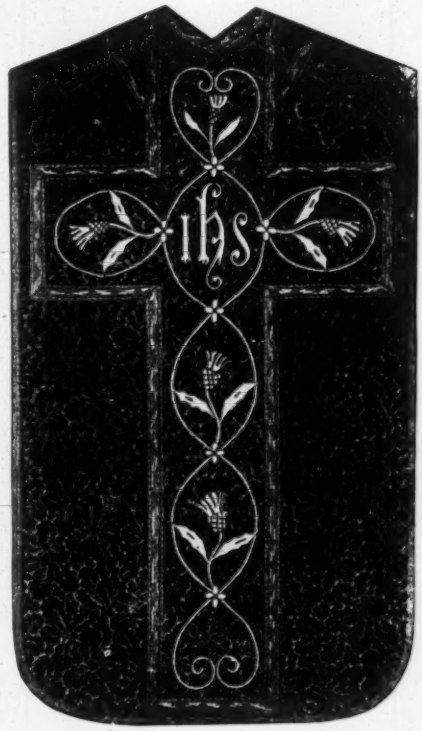

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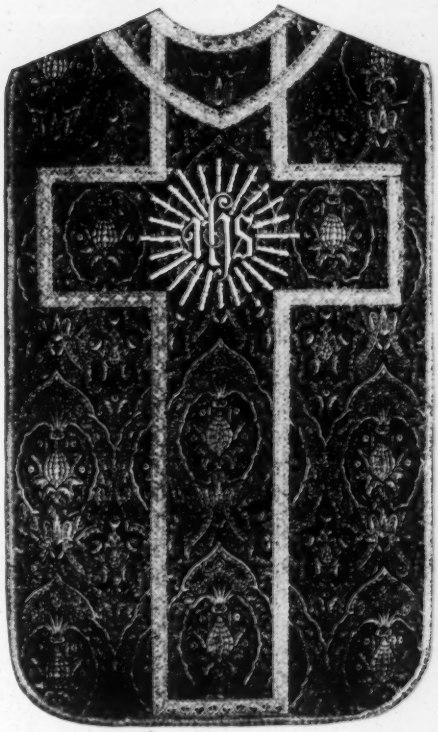

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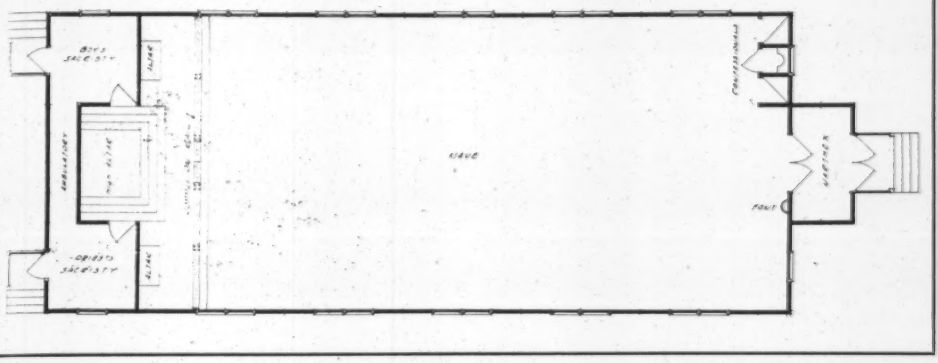

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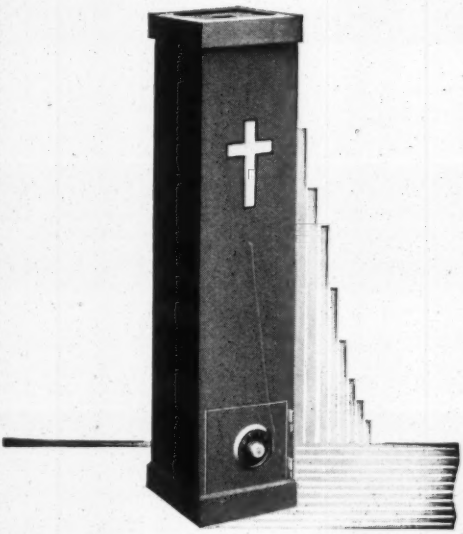

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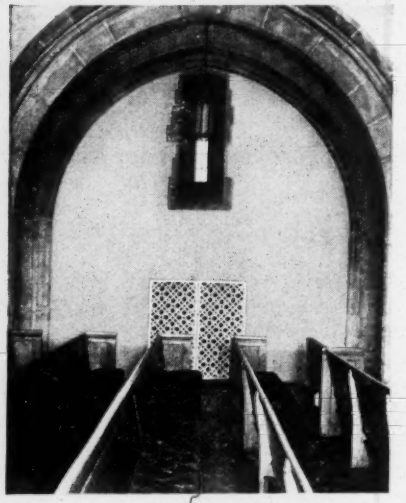

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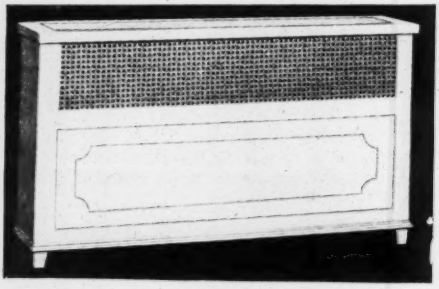

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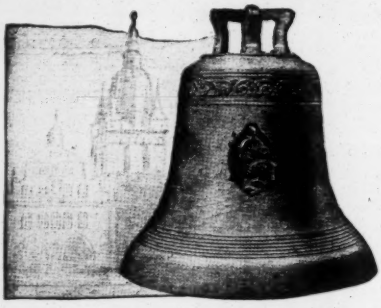

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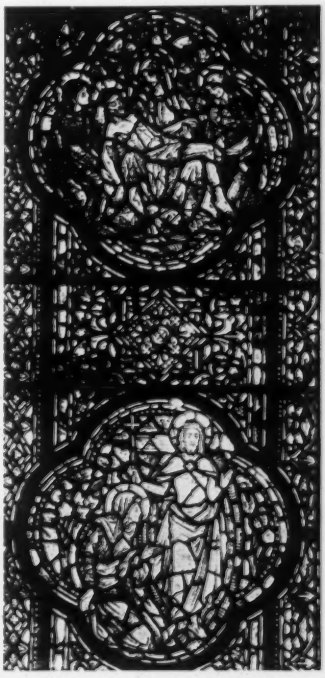

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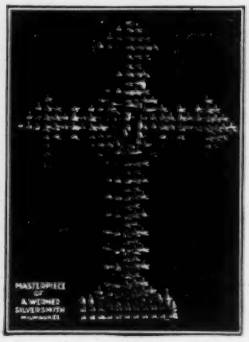

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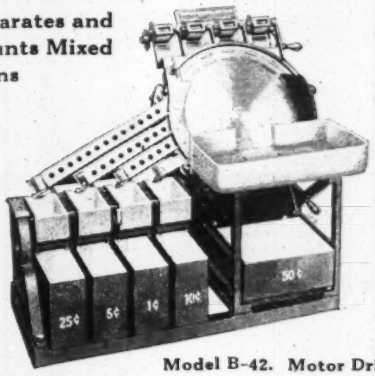

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Best Full-Toned

Church Bells and Peals

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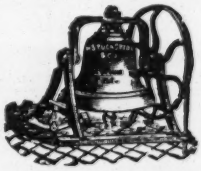

Established 1855

H. Stuckstede Bell Foundry Co.

1312-1314 South Second Street St. Louis, Mo.

THE OLD MENEELY BELL FOUNDRY

CHURCH BELLS

CHIMES CARILLONS AND PEALS

MENEELY & CO.

Watervliet, N. Y.

WINES

We are the largest EXCLUSIVE distributors of *Pure Sacramental Wines* in this section of the country

We are happy to refer you to the Chancellor of the Diocese of

Altoona	Covington	Louisville, Ky.	Toledo
Bismark, N. D.	Detroit	Mobile, Ala.	Wheeling
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Cincinnati	Ft. Wayne	Oklahoma City	Scranton, Pa.
Cleveland	Grand Rapids	Pittsburg	Marquette, Mich.
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The A. J. Hammer Co.

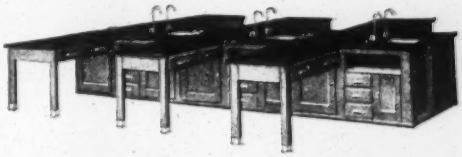
1653 St. Clair Ave., S. E. Cleveland, Ohio

Superior church and chapel bells; tower clock and other peals; also tower chimes played from electric keyboard at organ.

McSHANE

BELL FOUNDRY CO.

Baltimore, Maryland



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The new Kewaunee Book pictures and explains over 500 pieces of modern laboratory furniture. Shows installations—floor plans for Laboratories, details of Kewaunee construction and gives helpful ideas about equipping a Laboratory.

Just send your name and position on the letterhead of the institution and we will mail you free and prepaid a copy of the big 458-page, cloth-bound Kewaunee book. Write direct to our factory at Kewaunee.

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Finest Grade Church Bells

Peals and Chimes of Best Quality Copper and Tin

Catalog free on request

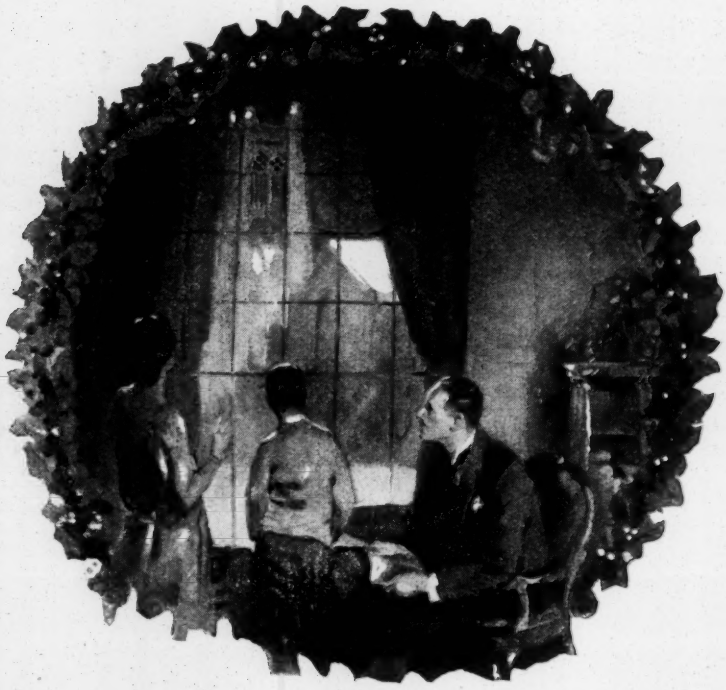
Superior Bells

Electrically Equipped Chimes, operated by organist from small key-board placed near organ console

MENEELY BELL CO.

22-28 RIVER STREET, TROY, N. Y.

New York Office: 220 Broadway



A Thought for Christmas

Would you like to be able to recall Christmas 1929, as the *happiest* Christmas of your life?

Then why not remember the most faithful of friends—your Church—in a special way this year? Why not endow it with a sweet, lingering VOICE—the Golden Voice of Deagan Tower Chimes?

Having decided on such a beneficence, you will feel, on the day the Chimes are formally dedicated, a pride and satisfaction the like of which you have seldom if ever before experienced—a joy that is renewed each time the sweet notes swell the air.

Every fifteen minutes during the daytime the Chimes, dedicated perhaps to a departed loved one, will sound the Westminster peal—an ever-appreciated community time-guide. Automatically played, with the full expression of expert hand-playing, they will render, as only Chimes can render, a program of hymns each morning, a group of old favorites at sundown, the call of curfew at night. Their far-reaching yet dulcet tones will ring out the joy of the Church on Sundays and holidays and at weddings—and express its sorrow when called upon to perform the last sad service it can render to a member.

And as generations of men and women find new hope and peace in the song of the Chimes; as generations of children are enriched by memories that will continue through life to remind them of childhood resolve and reverence—the thoughts of the community will go back each Christmas to the philanthropy conceived during the holiday season of 1929.

Is there in all the world a more beautiful way to serve the Church—or a more impressive way to pay tribute to a departed loved one?

The price of Deagan Tower Chimes is $4375 and upward. . . . Literature, gladly sent on request, gives full details. . . . . May we send it to you?

J.C. Deagan *Inc.*
EST. 1880
131 Deagan Building .. Chicago

Deagan Tower Chimes
AUTOMATICALLY PLAYED WITH SPECIALLY HAND-RECORDED REPRODUCING ROLLS
The Memorial Sublime

To the Pastor: Copies of this advertisement, for distribution to those of your congregation who might be interested, will gladly be mailed on request.

Altar Boys' CASSOCKS and SURPLICES

Your particular attention is called to the Quality of Poplin material used in the making of our Cassocks and the style of workmanship on same. We know that you will be pleased with these garments.

When Purchasing Altar Boys' Cassocks, Insist that they have HANSEN'S LABEL. *Better Quality, Workmanship and Fit:*
• THEY COST NO MORE •

Copyright 1923 D.B. Hansen & Sons

HANSEN'S Poplin Cassocks give excellent wear and present a splendid appearance. Lining to the waist and seams "double stitched" strengthens them against the greatest strain. The improved features in design and texture of goods makes Hansen's Altar Boy Cassocks far superior to other manufacturers.

We are pleased to submit sample of material in Red, Black, White or Purple, or a sample Cassock, for examination upon request.

Cassocks Come in Black, White, Red and Purple Poplin

No. 15—Surplice

No. 13-14—Surplice

Age	Down Back Measure	Poplin Silk Finish	Serge All Wool
8 years	40 in.	each $4.75	each $7.00
9 years	42 in.	each 4.75	each 7.00
10 years	44 in.	each 4.75	each 7.00
11 years	46 in.	each 5.25	each 7.75
12 years	48 in.	each 5.25	each 7.75
13 years	50 in.	each 5.25	each 7.75
14 years	52 in.	each 5.25	each 7.75
15 years	54 in.	each 5.75	each 9.00
16 years	56 in.	each 5.75	each 9.00
17 years	58 in.	each 6.75	each 12.00
18 years	60 in.	each 6.75	each 12.00

10% Discount Allowed on Orders for 24 or More Cassocks

SURPLICES

No. 13.	Lawn, with lace, each	$1.50
No. 14.	Lawn, without lace, each	1.00
No. 15.	Oriental lace, each	3.75

CAPES

Poplin, Plain, without fringe	$ .75
Poplin, with Silk Fringe	1.50
Poplin, with Gold Fringe	2.25
Serge, All Wool, Plain without Fringe	1.00
Serge, All Wool, with Silk Fringe	1.75
Serge, All Wool, with Gold Fringe	2.50

SASHES

Poplin, Plain, without Fringe	$ .60
Poplin, with Silk Fringe	1.00
Poplin, with Gold Fringe	1.50
Serge, All Wool, Plain, without Fringe	1.10
Serge, All Wool, with Silk Fringe	1.50
Serge, All Wool, with Gold Fringe	2.00

7-Day Candle

WHEN preference exists for the 7-day candle, we offer the best light obtainable and give a Ruby 8-Day Glass and Brass Protector gratis with each case.

This candle takes the place of oil and is VERY SATISFACTORY

One case Seven-day Sanctuary Candles. Fifty candles—1 year's supply $25.00
Eight-day Ruby Glass ... 1.25
Brass Protector ..... .45
Total value $26.70
All for ..... ALL FOR $25.00

SPECIAL OFFER!

A $4.50 solid brass, gold lacquered standing lamp, No. 7008 as illustrated, may be procured for $1.00 extra, if ordered with a case of 7-day candles. Both for **$26.00.**

One case Seven-day Sanctuary Candles Fifty candles—1 year's supply $25.00
One solid brass standing Sanctuary Lamp with Ruby Glass 4.50
One Brass Protector .. .45
Total value $29.95
All for $26.00

No. 7008

No. 7008 solid brass, gold lacquered, Standing Lamp, with eight-day ruby glass. Each $4.50

Take the Guess Work out of Candles

Order Hansen's Full weight guaranteed 51% stamped 16 oz. to a lb. Beeswax Candles

Illustration showing contrast between a "set" (14 oz.) and a Full-Weight Candle—approximately 15% difference.

RUBRICA BRAND

Full Weight, Stamped 51% Pure Beeswax Candles, in all sizes, 16 oz. to lb.
2 case Lots, per lb. 63c
Less than 2 cases, 70c per lb.

Composition Wax Candles

Composition Wax Candles. 16 oz. to a lb. 2 case Lots, per pound 27c
Less than 2 cases, per lb. 30c
All sizes 48 lbs. to a case.

Stearic Acid Candles

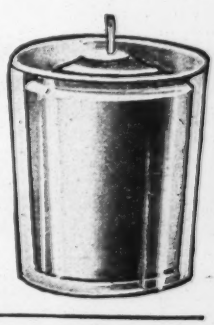
Snow white, extra hard, hydraulic pressed, 16 oz. to a lb. 2 CASE LOTS PER POUND 24⅓c
Less than 2 cases, per lb. 27c
All sizes 48 lbs. to a case.

Votive Lights at Reduced Prices

Hansen's Votive Lights are the best Votive Lights on the market. They are extra hard and burn clean; do not smoke and are guaranteed to give satisfaction.

The 10 and 6 hour lights fit the regular 15 hour glasses

per gross	15 Hour	10 Hour	6 Hour
1 Gross Lots	$3.85	$3.00	$2.40
5 Gross Lots	3.60	2.85	2.15
10 Gross Lots	3.45	2.70	2.10
25 Gross Lots	3.35	2.60	2.00
50 Gross Lots	3.25	2.50	1.80

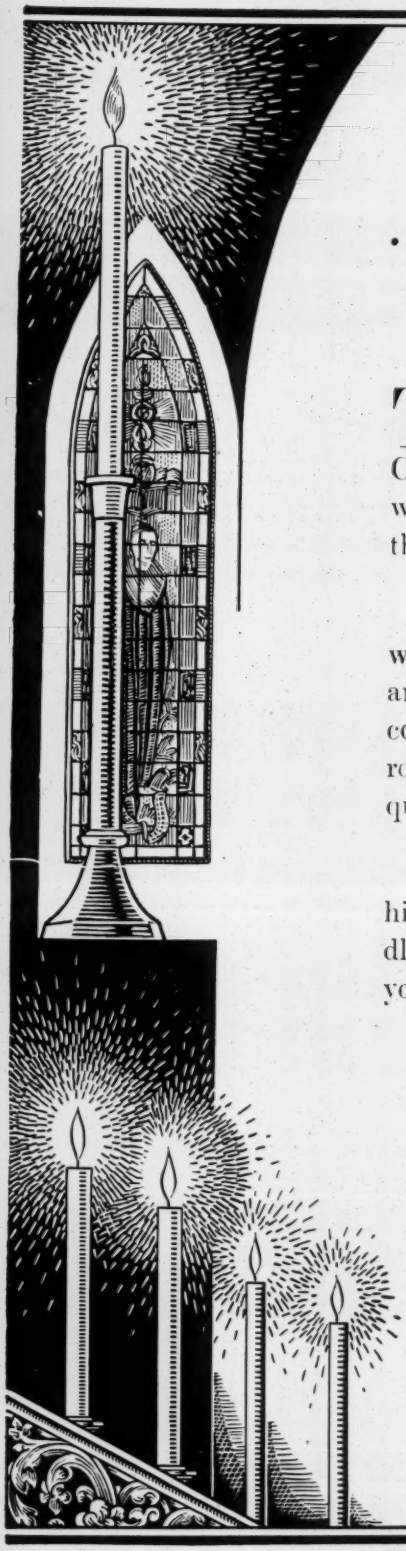


Votive Light Glasses

Our ten and fifteen-hour assorted colored glasses are highly tempered which makes them more heat resisting than the ordinary glass.
Ten or fifteen-hour, ruby, green, blue, opal, amber, and crystal colors:
Per dozen $1.20 **Per gross $12.96**

When ordering the above be sure and specify whether ten or fifteen hour glasses are wanted.

D. B. HANSEN & SONS, 27 North Franklin Street, Chicago, Ill.



. . . that your confidence in us may continue

THE YULETIDE season and the beginning of a New Year will soon be here. Custom wisely decrees that at this time we take stock of the past and plan for the future.

For the success we have enjoyed since we started in business 89 years ago, we are grateful to our legion of friends. We consider it no small honor that you have relied on us to manufacture candles of quality for sacred purposes.

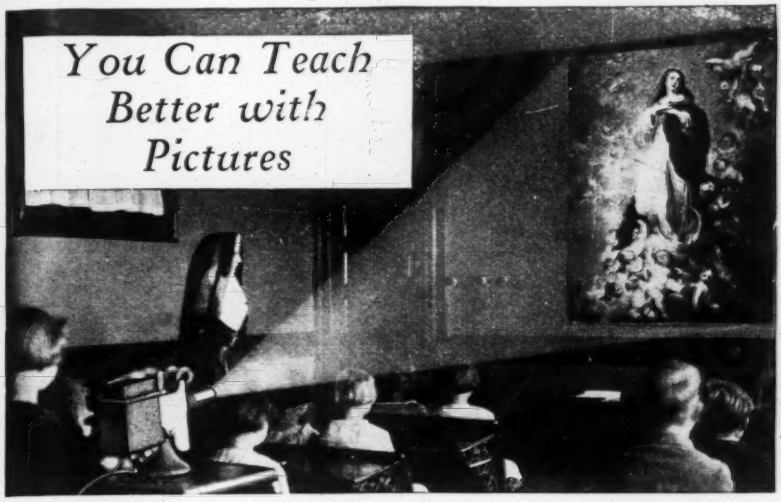
As for the future, we pledge anew those high standards under which Emery candles have always been made and sold, that your confidence in us may continue.

EMERY INDUSTRIES, INC.
CINCINNATI, OHIO

EMERY CANDLES

The CATECHISM in PICTURES

A Method of Visualizing Christian Doctrine. Originated by Rev. Daniel Lehane



YOU can teach more Catechism in one week with Father Lehane's System than in an entire year using any other method.

It forces attention and promotes discipline in the classroom. It makes Catechism easy for pupils to remember and easier for the teachers to teach.

It is a modern, efficient and effective method of teaching the Catechism.

It is a practical application of the ideas of the Catholic Church for teaching Christian Doctrine and follows the Baltimore Catechism from cover to cover.

Write for Free Descriptive Booklet

D. B. HANSEN & SONS - 27 North Franklin St., Chicago, Illinois

Votive Stands

24 and 50 Lights

Brass Finish

No. 995. 24 light Votive Stand, as illustrated. Dimensions 51 in. high, 20½ in. wide, 12½" deep. Brass finish. All brass offering box, 3"x 4"x6", with lock and keys. Combination sockets for 15-hour glasses or size 18's Votive Candles. Each

24 LIGHTS $19.75

No. 996. Not illustrated but similar to No. 995. 50 lights. With four legs. Dimensions: 55 in. high, 32 in. wide, 17 in. deep. Brass finish. All brass offering box, 4"x9"x4½". Combination socket for 15-hour glasses or size 18's Votive Candles.

50 LIGHTS $42.00

Glasses Extra in Either Size

ADJUSTABLE CANDELABRA

Solid Brass, all Gold Lacquered

These Candelabra Are Adjustable

No. 3138. Adjustable Candelabra.

7 Lights. Height 19 inches. Solid Brass, Gold Lacquered.

$17.00 Per pair

No. 3136. Adjustable Candelabra.

3 Lights. Height 14 inches. Solid Brass, Gold Lacquered.

$14.00 Per pair

Solid Brass, All Gold Lacquered

No. 3137 Adjustable Candelabra

5 Lights. Height, 16 in. Solid Brass, Gold Lacquered.

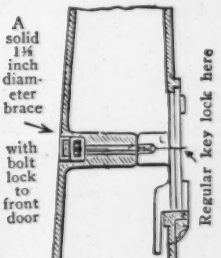
$15.50 Per pair

These Candelabra are Adjustable to any position.

Burglar-Proof Offering Box

BEFORE advertising the burglar-proof Offering Box, we have tested it out for the past three years. In the city of Philadelphia there are three hundred of these boxes in use.

Height 50"; Dome 8½" in diameter, 9½" high; Base 12½" diameter; Weight 88 lbs. Priced very reasonable at, each $30.00



Made of heavy cast construction and finished in dull gilt lacquer. Can be bolted into floor. Unless both locks are released this box cannot be opened.

D. B. HANSEN & SONS 27 N. Franklin St., Chicago

Our Lady of Victory Shrine
Lackawanna, N. Y.

YOUR choice of a Wurlitzer Organ for your church may be partly influenced by the fact that every Wurlitzer is a product of the finest materials, skilled craftsmanship, and scientific construction methods, But, transcending all these essentials in importance, is the surpassing tone quality of the Wurlitzer Organ, expressive of a musical genius which is the heritage of seven successive generations of master builders of musical instruments. Supreme satisfaction is assured when you select a Wurlitzer.

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Our Cassock Department is in charge of men with years of experience in designing and making Cassocks for Priests. You can procure a light, comfortable garment of good quality at the lowest possible price.

Jesuit Style Cassocks

PRIEST'S OUTFITS—*Reasonably Priced*

No. 719	All wool, fine, heavy serge, medium ribbed, hard finish, very good wearing material. Cassock ..... $40.00 Short Cape.. $6.00 Sash.. $5.00		**No. 1119**	Cassock	$30.00
			Mohair	Short Cape....	4.75
				Sash	4.00
No. 8614	Cassock	$30.00	**No. 9714**	Cassock	36.00
Serge	Short Cape....	4.75	**Serge**	Short Cape....	5.50
	Sash	4.00		Sash	4.50
No. 427	Cassock	45.00	**No. 9282**	Cassock	45.00
Serge	Short Cape....	6.00	**Flambeau**	Short Cape....	6.00
	Sash	5.00	**Silk**	Sash	5.00
No. 2113	Cassock	45.00	**No. 3007**	Cassock	45.00
Henrietta	Short Cape....	6.00	**Poiret**	Short Cape....	6.00
	Sash	5.00	**Twill Serge**	Sash	5.00

EVERY CASSOCK IS GUARANTEED AS TO QUALITY, DURABILITY AND FIT

Write for our Self-Measurement Blank or Visit our Workrooms to be Fitted. Prompt Service will be given.

CASSOCK STYLES

Roman with narrow back

Roman with wide back

Jesuit with sash

Jesuit with Roman back

Sleeveless Cassocks for traveling $2 less than prices quoted above

Fine Selection of

CONFESSIONAL CLOAKS

No. 1. Kersey, Good Quality Confessional Cloak, Venetian Lining, Velvet Collar **$45.00**

No. 2. Belgian Kersey, Good Quality Confessional Cloak, Venetian Lining, Velvet Collar..... **$50.00**

No. 3. St. Nicholas Best Kersey, fine Venetian Lining, Silk Collar **$58.00**

No. 4 St. George Best Kersey, best Venetian Lining, Silk Collar **$65.00**

Confessional Cloak

CASSOCKS AND COMPLETE OUTFITS

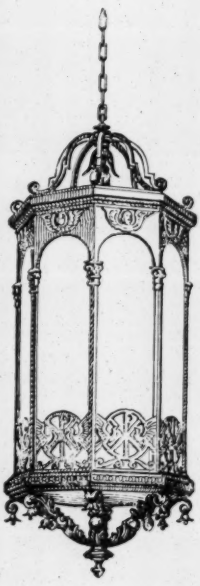
for Archbishops, Bishops, Abbots, and Monsignors

WRITE FOR DESCRIPTIVE LITERATURE AND PRICES.

D. B. HANSEN & SONS

31 North Franklin St.
Chicago, Illinois

OLD MASTERS IN NEW LIGHTS



Bronze Lantern designed and executed by Conrad Schmitt Studios for the Church of the Blessed Sacrament, Boston, Massachusetts.

Metal Division

Lighting Fixtures
Altar Bronzes
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Ornamental Grills
Altar Railings
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Like the *Uncopied* Skill of Ghiberti

FOR many centuries, the bronze doors made by Lorenzo Ghiberti for the Baptistery of Florence have been numbered among the world's greatest masterpieces. Upon seeing them Michaelangelo exclaimed, "They are beautiful enough for the gates of Paradise."

Today — like the uncopied skill of Ghiberti—Conrad Schmitt Metal Productions bear the characteristic touch of true craftsmanship so lacking in the march of hurried, commercial effort. Created in our own shops with artistic originality, and meeting all the requirements of ecclesiastical propriety.

You will find this particularly true of Conrad Schmitt Lighting Fixtures equipped with Con-Lak Shadowless Glass. Correctly designed in pure, hand chased bronze or dignified wrought iron in natural finish providing perfect illumination on advanced engineering principles.

We will welcome being helpful to you. Pastors or architects need only request.

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1707 WISCONSIN AVE. MILWAUKEE, WIS.
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MURALS DECORATION STAINED GLASS LIGHTING FIXTURES ACOUSTICAL CORRECTION

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30″ high

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Ecclesiastical Department

Fifth Avenue at 47th Street

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The Story of His Life. Told by Himself for His Friends Young and Old

Edited and With an Introduction by
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This is the story of Father Finn told as only he himself could tell it. From as far back as his memory could go, through the events of his school days, his training as a Jesuit, and his life in the Order, Father Finn leads the reader.

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Illustrated. Net, $2.50. Postage, 15c.

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